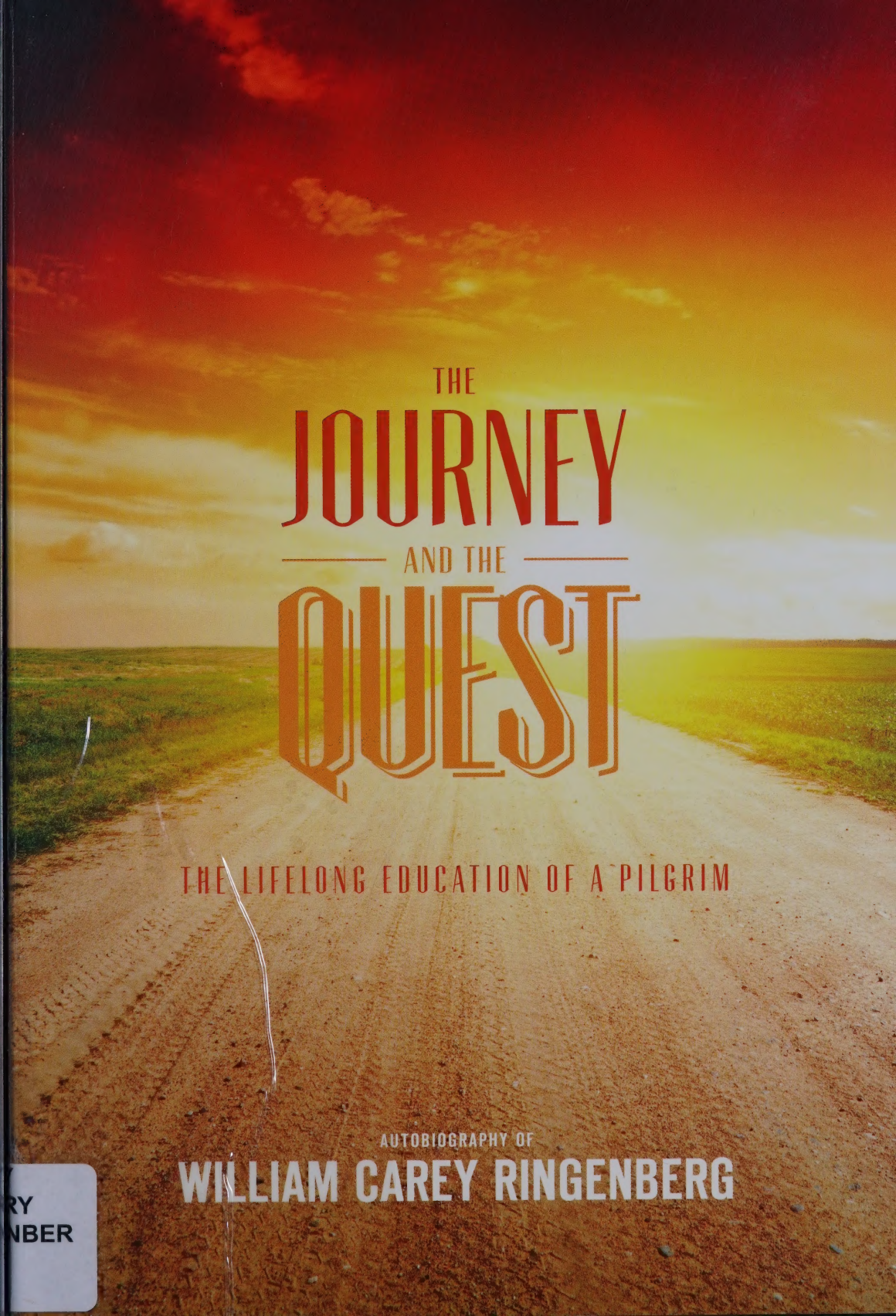
THE
JOURNEY
AND THE
QUEST
THE LIFELONG EDUCATION OF A PILGRIM
AUTOBIOGRAPHY OF
WILLIAM CAREY RINGENBERG

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THE JOURNEY *and* THE QUEST: *The Lifelong Education of a Pilgrim*

Autobiography of William Carey Ringenberg

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For those who desire to rise above their times or stand outside their cultures, there are three sure ways. In ascending order, they are travel, history, and direct knowledge of God.

- Os Guinness

Loyal Ringenberg Family in Buggy, c. 1946

PREFACE

This morning I turned 70. What a blessing it is to have reached what the Psalmist considered a full life span (Psalm 90:10)! Three score and ten is a natural age to begin writing one's autobiography. To begin much earlier may be premature. To wait much later is to risk not accomplishing the task at all. This work exists on three interlocking levels. First, it presents some of the major facts and events of my life. Then it seeks to offer an interpretation of these personal experiences, and finally, it projects from the events of this one life to muse on aspects of the universal human condition.

My siblings and I were very grateful when our father finally honored our request and wrote his autobiography at age 92. Our paternal grandfather left a partially completed life-story which was finished by his oldest son. A great uncle left a thoughtful biographical manuscript, and another ancestor, in simple poetic verse, told of the immigrant experience of the generation that left Europe for America. These records are precious; I only wish that there were more of them. In this spirit I seek to contribute my memories for the next generation.

The choice of title deserves some explanation. In the 1970s Professor Frances Ewbank offered a Taylor literature course entitled, "The Journey and the Quest." I have long thought that that course label suggested the essential purpose of a liberal arts education – namely to intensely seek and walk toward the Ultimate. Professor Ewbank readily encouraged my desire to use her course title as the main title for this book. The subtitle personalizes the title, identifying the work as autobiographical and the goal of life as growth in understanding of and fellowship with the ultimate One. The Guinness quotation on the previous page correlates nicely with the subtitle in that it emphasizes

one of my long-standing passions (travel), my nearly half-century long profession (history), and my continuing ultimate concern (the direct knowledge of God).

Apt, pithy quotations have long been very meaningful to me. They have become a part of my mentoring makeup. The beginning-of-the-chapter quotations come from a variety of sources with the authors usually identified. Among the quotation book reference sources which I have found especially helpful are Frank S. Meade, ed., *The Encyclopedia of Religious Quotations;* George Seldes, ed., T*he Great Thoughts;* Elizabeth Knowles, ed., *The Oxford Essential Quotations Dictionary,* American Edition; and Eugene Ehrlich and Marshall DeBruhl, ed., *The International Thesaurus of Quotations,* 1996 edition.

Upland, Indiana
August 18, 2009

A large thank you goes to those who helped in the making of this book. Becky Ringenberg, Heather Sandlin, Carol Brown, and Sarah Heath typed the manuscript. Becky Ringenberg also did proofreading. Roger Judd prepared the manuscript for the printer, and Steve Neideck represented the Taylor University Press with the printer. Jim Garringer prepared the pictures, and Scott Stuckey designed the cover.

Upland, Indiana
May 1, 2013

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Ringgenberg City Limits, Bern Canton, Switzerland, 1985
Alan Winquist, Bill Ringenberg, Matthew Ringenberg

1. ANCESTORS AND HOME PLACES

...the most important part of our culture is our particular family.

–M. Scott Peck

The most fortunate of men, be he a king or commoner, is he whose welfare is assured in his own home.

–Johann Goethe

Everybody needs a sense of rootedness. For most of us this comes from family linkage, a sense of belonging that provides our original identity. My paternal grandfather loved to tell a story about his childhood migration from Switzerland to America. In the opening paragraph of his autobiography he reported that "...my father [a widower] and Uncle Christ decided to go to America and take me along. My grandmother opposed their taking me along. Father said, 'If he can't go, then I won't go either,' because he was attached to me." Young Peter knew that he was wanted, valued, and had a secure place in the world.

All of my grandparents, (Peter Ringenberg, Anna Gerig Ringenberg, David Roth, and Magdalena Goldsmith Roth)—and to my knowledge, all of my American ancestors—were of Swiss ethnicity. My wife, Rebecca (Becky) H. Lehman Ringenberg (originally from Geneva/ Berne, Indiana) can make the same statement. Peter Ringenberg is the only immigrant grandparent, having emigrated from Leissigen, near Interlaken, in the Bernese Oberland in 1871 at age 3 with his father Peter, age 31, and Uncle Christian Ringenberg, age 27, on the *S.S. Cambria*, an 1867 ship of the Hamburg-American Line, which sailed from its namesake port to New York, where it arrived on May 22, 1871. Presumably, the passengers went through immigration processing at

Castle Clinton (or Castle Gardens) at the southern tip of Manhattan. Castle Clinton was the first immigrant receiving center in America, and it is now open to visitors as a National Historic Monument.

I have visited Leissigen on two occasions—with son Matthew during a 1985 Taylor January-term trip and with Becky in 1997 as a 35th wedding anniversary tour. The large Taylor delegation on the 1985 trip included at least nine or so students of Swiss ancestry (David Bachman, Jeremy Case, Karen Musselman, Roger Musselman, Matthew Ringenberg, Jill Sprunger, David Steiner, Brad Worster, and Michael Yoder). A Bern journalist, Bernhard Demmler, asked to interview us for an article in his newspaper (*Berner Zeitung*), and in his essay he quotes me as musing, "I ask myself, why did my forefathers leave such a beautiful place?" Leissigen, located between the majestic Jungfrau peak of the Swiss Alps above and the crystal clear waters of the Thunersee (Lake Thun) below, is in the heart of the Interlaken region which has long attracted poets, musicians, artists and ordinary tourists.

But candy for the eyes does not put bread in the stomach, and nineteenth century Leissigen farmers like Peter Ringenberg found agriculture opportunities and income uncertain, and farm land itself scarce. (Leissigen farmer Fritz Ringenberg told me in 1997 that he grazed his cattle twenty miles away high up in the Alps). By contrast the lure of the limitless, cheap, flat and fertile farmland of America was strong. Furthermore, many Swiss farmers had already migrated—some 300,000 Swiss migrated to the United States between 1820 and 1925, including a steady flow of perhaps 100 from the village of Leissigen between 1834 and 1885.

The current Leissigen population of 900 is twice what it was when the Ringenbergs migrated. Nearly all of the Ringenbergs in the United States trace their origin to Leissigen. My theory is that when Europeans

started using last names about 1100, a citizen of the town of Ringgenberg on the adjacent lake (Brienz) moved to Leissigen and assumed the last name of von Ringgenberg (or "from Ringgenberg). Today Ringgenberg (with Steuri—Anglicized in America as Steury) is one of the two most common names in the Leissigen church cemetery. Leissigen, then, is one of my ancestral homelands.

While the Ringenbergs were members of the state Reformed Church in Switzerland, they may have been Anabaptist sympathizers, for when they emigrated they went directly to the Anabaptist community in Wayne County, Ohio, where they had friends from the old country. Then five years later when the Ringenbergs moved west, it was to another Anabaptist community in Allen County, Indiana.

The other three grandparent lines (Gerig, Roth, and Goldsmith) came to America as Amish. These three groups, like the Ringenbergs, were of Swiss ethnicity but migrated from Alsace province, France, where their forebears likely had lived for a century-and-a-half since the large migration of Swiss Anabaptists across the French-Swiss border between 1671 and 1711, seeking greater religious freedom than that tolerated by the Swiss government and Reformed state church authorities. The interlude in Alsace was tolerable mostly but far from ideal. As aliens geographically and religiously, the Alsatian Anabaptists were second class citizens. Often they were not able to own land, but found protection from the government by the large landowners who employed them and greatly valued their industriousness and creativity. Alsace, then, is a second ancestral homeland even though the earlier relatives who lived there identified with the French province primarily as a place to practice their religious community.

The Gerigs came directly to Allen County, Indiana, the Goldsmiths to Adams County, Indiana, via Butler County, Ohio, and the Roths to both northeastern Indiana counties. They arrived in the mid-to-late 1840s and early 1850s. (My earliest ancestral line in America is that of great-grandmother Anna Sauder Witmer Roth, whose parents came from Pennsylvania in the early nineteenth century.) Before the sojourn in Alsace, the Gerigs and Roths had long lived in Bern Canton, Switzerland (the Roths in Steffisburg, which was across Lake Thun from the Ringenbergs in Leissigen), while the Goldsmith heimat was Richterswil, Zurich canton. The *Mennonite Encyclopedia* identifies Anabaptist Roths living in Bern, Zurich, and St. Gall (en) cantons as early as the 1530s.

In 1930, Noah Grabill, in poetic form, recalled the immigrant story of the family of great-great grandfather John Gerig. It reflects their concern about the military draft, the rigors of travel, and their spiritual earnestness.

> Grandpa was a preacher of the old Amish church;
> This was a great burden causing him much to search.
> As he could not memorize very well,
> His burden was greater than one could tell.
> On Sundays they walked nine miles to church;
>
> They had plenty of time to meditate and search.
> Sometimes they would stop for a lunch on the way,
> At some bakery so as not to faint by the way.
>
> As in France boys to manhood did grow,
> They were compelled to the army service to go.
> Grandpa Gerig was not so inclined to do,
> As he also of America's freedom knew.
> So arrangements were made for this long trip,
> And in 1852 boarded an old sail-boat ship.

In those days passengers their own meals had to cook;
Uncle Joseph's lot was after this matter to look.
The voyage was rough, and very long;
Much they endured, with fewness of song;
Often the waves beat wild and high,
Drenching those on deck, causing a wild cry.
Some days they made good progress ahead;
Sometimes they were driven about as far back.
Often times they were driven out of their track,
And feared they would suffer ship-wreck.

One time a man on the ship passed away;
They soon knew where to lay him away.
'Twas little if any ceremony they gave;
They sank him in the watery grave.

After about forty days at New York they did land;
The ground seemed to be moving, they could hardly stand.
Then all their trunks were stolen away;
They searched for them for many a day.
The man that hid them helped in searching too,
But left off, when once the hiding place they knew.
They finally got their trunks again,
And leaving New York they boarded some train.

Onward toward their destination they came,
But they must take a dreaded voyage again.
This voyage on Lake Erie they dreaded enough,
For it was reported as being awful rough.
But they were brought safely through again,
And then to the city of Toledo they came.

From Toledo to Fort Wayne on a canal they came;
The boat was drawn by mules that were tame.
So this trip also took some time,
As it was no twentieth century line.

The trace of the canal can still be seen
Northwest of Woodburn and the river bridge – it's in between.

From Fort Wayne to Leo then they came,
Walking all the way, as there was no train.
There were no paved or concrete roads;
They made slow progress with their loads,
There was so much of timber land,
And lots of mud and little sand.
But they came through without any harm,
And finally landed on the Abe Steiner farm.

Things were so inconvenient in those days,
Many hardships they endured in so many ways.
The country too was quite swampy and wet,
And often times a shaking fever they would get.
They were unused to farming the American way,
And often did hard work that did not pay.
They would spade the sod about the house,
The bare ground of France their memory did arouse.

Then after a few years of hardship and toil,
The time came for Grandpa to leave the spoil.
And some years later Grandma passed away,
For in this world we've not long to stay.
As time went on, all their children too were laid away,
Awaiting the resurrection of that great day.

We hope to meet them in that better land,
Greeting them with joy, grasping their hand.
This pilgrim life will soon be past,
What will it be to be home at last?
So let us faithfully toil and journey on,
Until the final race and victory is won.
May none be missing at that great day,
To this end let us for each other pray.

The mid-nineteenth century Anabaptist immigrants to northern Indiana could choose several routes from New York. An all-water route followed the Hudson River to the Erie Canal at Albany to Lake Erie at Buffalo and then from Toledo to Fort Wayne on the Wabash and Erie Canal. An all-land route would allow the new immigrants to stop for days, weeks, or even years in one or more of the Mennonite communities in Pennsylvania or Ohio—especially Wayne, Holmes, Fulton, Putnam, Allen and Butler counties of Ohio. A third travel option was a combination of land and water such as that followed by great-grandfather Benedict Roth who arrived in New York in 1849 and then worked for awhile in Wayne County, Ohio, before coming to Fort Wayne on the Wabash and Erie Canal (which had been completed from Toledo to Fort Wayne in 1841). The Gerig family mostly walked, with their possessions, the fourteen miles from Fort Wayne to their 240 acre farm (mostly timberland requiring clearing) three miles north of Leo. Most of the immigrants were young, but some were of advanced age. Perhaps the oldest was great-great-great grandfather Joseph Gerig Sr. who migrated at age 67 with his children and grandchildren in the year 1853. Great-grandfather Jacob Roth migrated at age 55 with his children in 1849.

Once in America, the Amish ancestors modified their faith. In 1865, the brother of great-grandmother Susannah Egly, Henry Egly led a

sizable group of Amish in Adams County, Indiana, in embracing a crisis-conversion (as opposed to a Christian nurture) type of faith which was reflective of American revivalism. The new group assumed the name of Egly Amish, and then later, Defenseless Mennonites. The movement spread to other Amish communities, including Allen County, Indiana, where the leader of the new Egly Amish in the 1866 change was great-great grandfather Joseph P. Gerig. A generation later in 1898, a further division led by Joseph Ramsyer, who wished to embrace many of the teachings— including overseas evangelism—of the new Christian and Missionary Alliance, resulted in the formation of the Missionary Church. In Allen County as elsewhere, most of the original Missionary Church constituency came from the Defenseless Mennonites. The first minister of the new Grabill Missionary Church was grandfather David Roth. With the close relationship in geography, church, and family, it is not surprising that a number of the Roths and Goldsmiths moved from Adams County to Allen County, including grandmother Magdalena Goldsmith whose home farm in Adams County was two miles east of the homestead where my wife, Becky, grew up two generations later. Grandma married David Roth in 1882. Thus the Leo-Harlan-Grabill area of northern Allen County, Indiana, became the place where my parents spent their formative and retirement years. My sister Dorcas Ringenberg Stuckey has long lived there, and Becky and I spent our early married life there as Leo High School teachers. The Grabill Missionary Church is still the home church. What Leissigen and Alsace had been to my distant ancestors, northern Allen County became to my parents. Leo-Grabill-Harlan, then, is a third homeland for me.

During the first generation of the twentieth century—the formative years of my parents—farm life and the Missionary Church Association were the primary world of my grandparents and parents. Everybody farmed, even those who also served as ministers (e.g. Joseph Gerig, Sr., Joseph P. Gerig, and David Roth). David Roth's farm was east of Grabill at a major bend of the Grabill-Harlan Road.

Peter Ringenberg had farms near Harlan, near Grabill, and near Leo. Both sets of grandparents were married while members of the Defenseless Mennonite Church, but then joined the new Missionary Church at the turn of the century. David Roth (1901-1908) and his brother Henry Roth (1908-1921) became the first two ministers of the Grabill Missionary Church, and, in 1904, two of the founders of Fort Wayne Bible College. My parents knew each other as children in the Grabill church but then became acquainted more seriously later when both were working (Dad as a professor, mother as a secretary to Dean B.F. Lightner) at Fort Wayne Bible College in the early 1930s. When in 1914 the Peter Ringenberg family of Leo relocated, with five other area families, to Brinsmade, North Dakota, they saw themselves in part as lay missionaries, reflecting the spirit of the Missionary Church.

Both of my parents were valedictorians of their small high school classes (Brinsmade, North Dakota and Harlan, Indiana), and therefore it was natural for them to become rural school teachers; they did so while taking teacher training courses at Valley City State Teachers College, North Dakota, and Marion College (now Indiana Wesleyan University) in the 1920s. After four years of teaching, Dad enrolled in Fort Wayne Bible Institute for two years (1926-1928), graduating from the two-year curriculum then available, before following his cousin Safara Witmer from the Fort Wayne school to Taylor University in Upland where he studied with Burt Ayres and graduated with an A. B. degree in the class of 1930. Also in 1930, mother graduated from Fort Wayne Bible College, so her two Fort Wayne student years followed rather than overlapped with those of Dad. It was only when they returned as employees (Dad in 1932 and Mom in 1933) that romance developed which led to their marriage in 1935. They were both 31 years of age, somewhat late for marriage partners then.

My parents came from large families as did many in the previous generations, but that pattern modified significantly as the generations ceased to be so completely rural, Amish and Mennonite. Dad was one of eight siblings, and Mom was one of ten. Great-grandmother Roth produced fifteen children in two marriages, with nine by Benedict Roth. Great-grandmother Josephine Gerig had borne thirteen children when great-grandfather Jacob Gerig died in a farm accident in 1887. He was 43 and she 38. Great-grandfather Peter Ringenberg, who came to America with Grandfather Peter Ringenberg, produced six more children in this country with his second wife, Anna Schantz. While my wife, Becky, the daughter of a Mennonite farmer, was one of ten siblings; my childhood family bore me no brothers and only two sisters. I had many uncles and aunts, but my parents' record of three children was typical of the other couples in that generation, many of whom did not continue in farming.

The two primary home places of my boyhood were on South Wayne Avenue in Fort Wayne, and Walnut Street in Butler, thirty miles apart and south and north respectively of the Leo-Grabill-Harlan home area. Fort Wayne was a home place for all five members of my growing-up family. Dad and Mom had both studied and worked there. It was the headquarters of their denomination and the location of the college which Grandfather Roth helped to found – and when he died in 1930, it was where Grandmother Roth and her four single daughters built a home, relocating from the Harlan farm to be near both the married daughters and the First Missionary Church. From their beginning in Northern Allen Country, Fort Wayne was the natural city of reference for the Allen County Anabaptists. For the immigrants it was the last major stop before reaching their farms, and thereafter it was the destination for major shopping trips. All three of us children were born there in the Lutheran Hospital on Fairfield Avenue: Magdalena Lenore (July 22, 1936), myself (August 18, 1939), and Dorcas Elise (February 23, 1943). Lenore and I experienced our earliest schooling there at Harrison

Hill Elementary School, approximately six blocks from our home. Most of the rest of our world was even closer at hand. We could easily walk to the First Missionary Church across the street, the Fort Wayne Bible College (where Dad taught) less than one block north, and the residences of Grandma Roth and ten uncles and aunts located from one to four blocks away. Four of the nearby Fort Wayne cousins were enough older to have been off to college (Wheaton College) by the time we became children, but the ones that were our ages (Ruth, David, John, and Joanne Harrold), moved in next door and had fun things like *National Geographic* magazines and circus tickets. We did not even have an automobile in those days, and we usually did not need one. If we wanted to go downtown, we rode the street car which stopped at our corner. The grocery store, meat market, drug store, doctor's office, and library were in the next block south. If we needed to go out of town – say to visit the families of Dad's brothers, uncles Pete and Ernie – Dad could borrow a college vehicle.

My earliest memories are from this Fort Wayne period. They include the following: 1) Dad's younger cousins Carol Myrth and Joy Gerig living with us, and Carol Myrth taking me to my first basketball game in her Ford coup; 2) Uncle Odell and Aunt Naomi Harrold moving in next door and promptly throwing the basement wine cache of the previous owner down the backyard abandoned well; 3) the nice upstairs playroom of the across-the-alley neighbors—and the mother there who spilled pea soup on my head and then laughed while I found no humor in the situation; 4) the neighbor, Forest, who wheezed (he was an asthmatic); 5) our home's glass door knobs, the kitchen nook whose bench seat lids lifted up to hide toys and children, and the rocking chair (now refurbished in the Stuckey home) on which we could ride backwards like a romping horse – sometimes while balancing a can on our head; 6) the space behind Dad's bent legs where we could crawl when he was taking a noon nap on the couch; 7) Aunt Mary's sugar cookies; 8) the crossing guards

outside and the warning signs inside Harrison Hill School, documenting, school by school, how many elementary children had been hit by cars that year; 9) the long Christmas Messiah concerts at Fort Wayne Bible College; 10) the delight at receiving a pair of binoculars from a Bible College student; 11) my great embarrassment one Sunday morning at the First Missionary Church when standing for prayer on the front row of the side section of the wrap-around balcony, and suddenly realizing that everyone else had sat down for who knows how long; 12) the sensation, when resting during a sermon, that mother's silk dresses are much more pleasant than Dad's wooly suits; 13) Dad taking me outside of church one time for a warning and perhaps a spanking; 14) running my arm through the washing machine ringer; 15) starting a fire in a basement basket (which our student renter promptly carried outside); 16) the nice brick fireplace in the backyard which Dad built both for burning trash and enjoying wiener and marshmallow roast picnics; 17) Sunday School friends Russ Oyer, Jimmy Clauser, David Von Gunten, and Paul Welty; 18) and becoming aware that there are such exciting things as high school sectional basketball and the Fort Wayne Zollner Pistons professional teams (basketball and fast pitch softball).

The one year in Pennsylvania was an interlude between the Fort Wayne years and the nine-year Butler period. After Dad experienced a four-month adventure aboard the *Harvard Victory* taking a ship-load of horses from New Orleans to war-torn farmers in southern Europe (port city: Trieste, Italy) for UNRRA (the United Nations Relief and Rehabilitation Administration), we relocated to a rural settlement between New Brighton, Rochester, and Beaver Falls, Pennsylvania, where for the second time in his life Dad served a one-year ministerial appointment. This time it was a two-church charge. The red-brick parsonage was located on a small farm, thus giving us children the opportunity to experience the life of our forebears. In our case this meant raising 500 chickens, perhaps 15 rabbits, and a field of hay. Also

Lenore and I added the experience of attending a one-room country school with its pot-belly stove.

Upon moving to Butler and enrolling in the fourth grade, my new teacher, Mrs. Kessler, attracted my attention for being pretty and for asking me whether I wished to be called William or Bill. Up to that time I didn't realize that I had an option; so exercising my new-found freedom, I elected for Bill—and so it has been ever since, except among my maternal aunts and uncles who knew me well in my earliest, "William-only" years.

The fifth grade brought a four-teacher rotation arrangement and an introduction to interscholastic basketball. Mr. (James) Cather taught social studies, coached our 5th and 6th grade basketball team, and impressed me by giving me an old warm-up jacket. He also died suddenly of a cerebral hemorrhage at the end of the school year. While he was largely bald, he was only 46—the same age as my father who brought the sad news home from the Walnut Street grocery store at breakfast time the next morning. Keith (Math) and Ercell (Reading) Beebe were a fine husband and wife team. She was a wonderful mother figure who read to us immediately after lunch for about twenty minutes as day-by-day we worked our way through such regional classics as *The Hoosier Schoolmaster* and *Penrod and Sam*. Math was easy for me, although I found social studies more compelling with its more obvious human dimension.

Other activities about this time included Boy Scouts one evening a week in the basement of the Carnegie Library (with excursions to the east-of-town woods), and summer-time Little League baseball which came to Butler when I was ten. I continued with the latter longer than the former, and followed three years of Little League with two years

of Babe Ruth League where the field dimensions lengthened and there were more out-of-town games. Mostly I played first base.

While I enjoyed playing basketball more than baseball, I enjoyed following professional baseball more than professional basketball. The latter was less developed at mid-century. For example, a small city like Fort Wayne could sponsor a major league basketball team, and when my father took me to a game, the venue was a local high school gymnasium (North Side). My first introduction to major league baseball came with the local excitement (Butler was only three miles from Ohio) associated with the Cleveland Indians winning the 1948 World Series led by their outstanding pitching staff. Thereafter, I was hooked. Adults at church and family reunions were amazed that I could be so interested in memorizing batting averages and other statistics. But baseball was exciting, and math was fun.

My developing boyhood brought an increased interest in automobiles, radio, and television. Dad had owned cars earlier in his life, but during the World War Two period, we were able to get along without one. The move to western Pennsylvania in 1947 for one year brought with it an automobile—a 1941 Hudson. On the long 300 mile trip to and from Pennsylvania, Lenore and I shared space in the back seat. After a few years in Butler, we acquired a used Chevrolet, perhaps a 1948 model. This was the car in which I learned to drive. Before age 16, the folks allowed me to navigate back and forth in the perhaps 75 foot driveway. The car radio facilitated my growing interest in sports as I discovered the pleasure of lying down in the front seat of the cars in the evening to listen to either the Fort Wayne Zollner Pistons softball and basketball teams or the American League baseball teams in Chicago and Cleveland. Radio, especially in its ball games and early adventure programs, played – and still plays – a larger role than has television in developing my imaginative capacity.

Perhaps it was in 1950 when the neighbor's house across the street sprouted an antenna to empower the signal for their new television set. They talked about programs like the Lucille Ball Show. For the majority of us without a television, we could watch the heavyweight boxing matches, (e.g. Joe Louis vs. Joe Walcott) on the sidewalk outside the Mutzfield Hardware Store display window, or the World Series games (seemingly always the Dodgers and the Yankees) sponsored by Gillette Razors, on the chairs in the Bercaw Implement Store. We acquired a used 17" television (with radio and record player) console in about 1953 when television became more viable in Butler with the coming of the first television station to Fort Wayne (WKJG, channel 33). Before then, television in our town came from such distant places as Toledo and Kalamazoo. Favorite programs in our home included quiz programs, news programs (e.g. John Cameron Swayzee), and the detective program Dragnet, with Jack Webb.

Two of my most frequently recurring dreams—even to the present—are from the Butler period, 1948-1957 (grades four through twelve). In one dream scenario I am playing basketball again for Butler High School, while in the other I am back in time delivering newspapers for the *Fort Wayne Journal Gazette*. Both experiences were defining ones; the former provided confidence, while the latter facilitated a work ethic and financial discipline.

My first paper route involved riding a bicycle all over Butler for the 15 to 20 scattered customers of the *Toledo Blade*. After three months with that position, I readily realized that I could do much better delivering the *Fort Wayne Journal Gazette* to 70 customers in the northeastern section of town, which route I continued for six years (1951-1957) through my senior year of high school. The morning route meant rising early, between 4:45 (most typically summers when I could return to bed again) and 5:45 (most typically school days), and going to bed early (as early

as 9:00). It also meant being ready for a hardy breakfast. When I went to college, the early bedtime ended, but not the good breakfast appetite.

Other jobs during the Butler period included cutting weeds around the cemetery tombstones (perhaps my first job), mowing lawns with our push mower, baling hay, supervising the Walnut Street playground, working in the lumber yard, and, after age 16, doing the maintenance work at the Higley Press (including baling paper and operating the hot lead molding machines to convert used type to lead "pigs" for the linotype operators like the good friend of Butler youth, Lewis Walter).

Baseball and basketball were my major sports in high school. A growing near-sightedness and a difficulty adapting to the curve ball meant that I was a less successful hitter on the varsity team than I had been at the lower levels. In basketball I started most games during my junior (a 6'0" forward) and senior (a 6'1" center) years, averaging 8.2 points as a junior and 12.5 points as a senior. My strengths were rebounding, drawing fouls (especially when setting blocks or going back up to the basket with offensive rebounds) and shooting free throws (70% as a senior). Statistically my best game was a 9-12 field goal, 8-8 free throw effort against Angola in a Holiday Tournament, while the most nearly unique scoring night was a one-field-goal, fourteen-free-throw game against Hamilton in the sectional tournament. My most significant teammates were Bruce Hathaway and Keith Nichols, class of 1956; Richard Lint, Clayton Darrow, and George King, class of 1957; Devere Weicht, class of 1958; and Roger Walter, class of 1959.

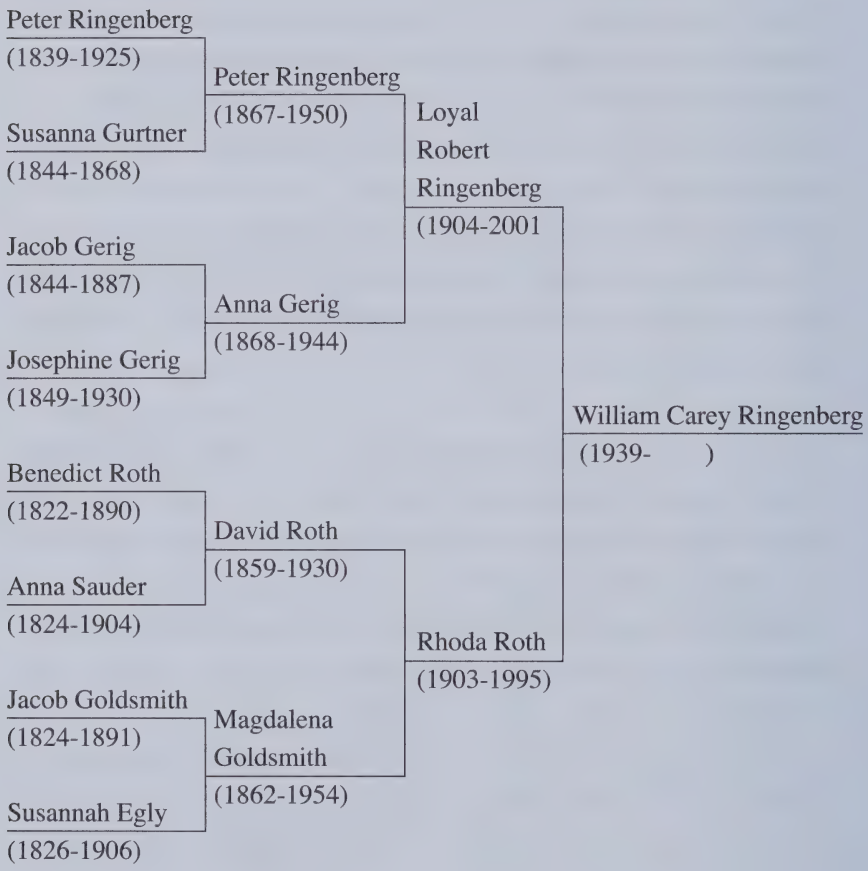
Butler was a more meaningful hometown for me than it was for any other member of the family. Dad's position as the literary editor at Higley Press was the reason for moving to Butler, but Butler as Butler held little meaning for him or for my mother who served as his secretary at the press. Mom did, however, take satisfaction in being elected to and

participating in the activities of the town Women's Literary Society. Dad's primary role at the press was to edit and partly write the annual Higley's Sunday School commentaries for Sunday School teachers, especially those of evangelical churches. During those years he also wrote and published (1954) his first book, *The Word of God in History,* a college-level Bible textbook with a focus on the historical books; and he edited a magazine entitled *The Protestant Voice*, which reflected the thinking of the National Association of Evangelicals (begun in 1943). When Dad was involved in community activities, they almost always reflected his professional interests. For example, he founded and led as president the DeKalb County Sunday School Association, and he served as interim minister of the local Community Gospel Center. Lenore left for college in 1954, and thus had three less years than did I at Butler. Dorcas moved with the folks to Grabill in 1957 for her high school years at Leo.

My boyfriends in Butler included David Brannen, Keith Keltner, Howard Krontz, Richard Lint, Dick Obendorf, Bobby Rains, John Smith, Walter Smith, Burgess Walter, Roger Walter, Forest Weber and Galen Weber; while my girlfriends included Inez Beard, Mary Sue Copeland, Sandra Lee Doolittle, June Miller, Sharon Robinette, Deanna Rosenberry, Elaine Sholl and Rose Surface.

Document One

FOUR-GENERATION GENEALOGY OF WILLIAM CAREY RINGENBERG



Document Two

RESIDENCES

1.	1939-1941	429 French Avenue	Fort Wayne
2.	1941-1947	3933 South Wayne Avenue	Fort Wayne
3.	1947-1948	RR#2	New Brighton, PA
4.	1948-1957	144 Walnut Street	Butler
5.	1957-1961	Taylor University	Upland
6.	1958-1961	Multiple residences	Grabill
7.	1961-1962	13525 Fairview Drive	Grabill
8.	1962-1964	Indiana University	Bloomington
9.	1962-1963	12924 Ewing Street	Cedarville
10.	1963-1965	13525 Fairview Drive	Grabill
11.	1965-1966	Hillside Court	East Lansing, MI
12.	1966-1968	University Apartments	East Lansing, MI
13.	1968-1968	Apt. # 2C, 247 W. Payne Ave.	Upland
14.	1968-	370 W. McCabe Avenue	Upland

David Roth family and farm, 1904

David Roth, farmer/preacher, was the first minister (1901-1908) of the Grabill Missionary Church. The location of the farm was midway on the Grabill-Harlan Road. Mother, Rhoda Roth Ringenberg, is the baby in her mother's arms.

2. The Maternal Influence: Be Good and Do Well

"What a curious creature is man! With what variety of powers and faculties is he! Yet how easily is he disturbed and put out of order!

--James Boswell

Far and away the best prize that life offers is the chance to work hard at work worth doing.

--Theodore Roosevelt

Mother was the youngest of ten children. Aunt Esther Roth, five years older, was number eight. Of all of our thirty-one aunts and uncles, Aunt Esther was the one who most doted on us nieces and nephews. We were the children she couldn't have. She delighted in our visits and relished learning of the details of our lives which she readily shared with the other relatives. She was the family clearinghouse of information. Aunt Esther did all of this from her upstairs bedroom in the South Arlington, Fort Wayne, home which she shared with her three single sisters and Grandma Roth and to which they had moved in the 1930s from the Harlan farm after Grandpa Roth died in 1930 at age 71. Esther's dark (she kept the blinds closed) bedroom was her retreat from the world after an early-in-life trauma.

As a young woman, Esther had attended both Fort Wayne Bible Training School and Nyack (NY) Missionary Training School, was active in a traveling gospel quartet, and taught elementary school. She began to prepare with her fiancé for a missionary career in India. But then something happened. Apparently Esther felt that she couldn't or shouldn't marry and relocate to India, but was conflicted because she really did want to marry her fiancé. So they called off the marriage.

Much of life as she knew it changed and was replaced by a sense of loss, humiliation, and even failure. She had lost in combination the immediate prospects of being a wife, likely mother, and missionary—the most esteemed vocational calling in her family-church-school milieu.

Esther's reaction to the dramatic change in plans, while understandable, was not normative. It seemed to illustrate in the extreme, a constitutional sensitivity in the Roth line; it was as if the gene line produced a smaller than normal emotional shock absorber.

When such a hereditary weakness combined with Roth environmental tendencies toward moral earnestness— even scrupulousness—and high vocational expectations, it could heavily tax one's psychic stability. Some family members sought relief from the psychological demands through alcohol; most found it a spur to achieve vocational and social success. For example, cousins Reginald and Richard Gerig and Kathleen and LaVon Witmer all graduated from Wheaton College with the former continuing as faculty and staff members and the latter marrying the sons of Wheaton President, James O. Buswell. David and John Harrold became an engineer and state department educational administrator respectively. Jim and David Roth were star athletes at Fort Wayne South Side High School, with Jim leading the basketball team to the state championship. David later developed the largest real estate agency in northern Indiana.

When Grandma Roth died in 1954 and Aunt Mary followed in 1955, that left Aunt Rachel, Aunt Priscilla and Aunt Esther remaining in the 4226 Arlington Avenue bungalow. Esther was the youngest, and as the older two became increasingly infirmed, Esther did emerge again assuming many of the household duties and, later, even taking visits outside of the home. Finally she lived in a nursing home until her death in 1995 at age 97.

I mention Aunt Esther at length in this narrative partly because she was beloved, partly because her story is striking--and in some ways unique within our family, but primarily because the malady in her has also been in me throughout most of my life. I will explain my experience with this syndrome later, primarily in chapter five.

So, how then did the Roth family traits of vocational aspiration, moral earnestness, and psychological sensitivity manifest themselves in the development of my mother? Rhoda Roth Ringenberg was a diligent worker with a good mind. Graduating at the top of her Harlan High School class, she went on to normal school at Marion College (now Indiana Wesleyan University), and then later (1930) graduated from Fort Wayne Bible Institute. After teaching in a local Allen County public grade school, she spent one summer teaching herself to type, and then in, 1933, became the secretary to B.F. Lightner, the Academic Dean of Fort Wayne Bible Institute. Meanwhile, Dad had become a professor in the college in 1932. It was in that setting that they became acquainted as adults after having known each other as young children in the Grabill Missionary Church before Dad's family moved to North Dakota when he was 10.

Mentally Mother was quicker than was Dad. She enjoyed quiz games that called for a rapid response. Dad did much better in games that allowed for deliberation. I am not certain if Mom was short on aptitude for reflective thinking or analysis, or whether she simply preferred temperamentally to look to others to make judgments for her. Sometimes when confronted with issues, she would try to imagine what her parents would have thought. Typically she deferred to Dad's judgments on theological, moral, political and philosophical issues. Her counsel to us youngsters that children should be seen but not heard, and her degree of discomfort with all of the questions I asked, undoubtedly reflected her own personality from childhood when she was the youngest in a family of ten siblings.

Still, she was not altogether lacking in assertiveness and independence. She reacquired her driver's license in middle age, and in her late 50s traveled half way around the world by herself. In addition to her early adulthood elementary teaching, she again became a teacher in her late career years, this time offering instruction in English and typing at Christ College, near Taipei in northern Taiwan.

Dad told me one time that one of the things which attracted him to Mom was his assessment that she would be a good mother. I think he valued her efforts for their own sake and also because they allowed him to give major attention to his professional duties. I understand that Dad's parents valued having a daughter-in-law from the family of David Roth who had been their turn-of-the-century minister both in the Defenseless Mennonite Church and then as charter members in the new Grabill Missionary Church.

Mother took care of our physical needs very well. The house was orderly, the clothes were washed and ironed in timely fashion, she was present to meet our needs when we were ill, and she cooked well on the budget with which she had to work. I enjoyed her meals. For breakfast there could be creamed tuna or creamed dried beef on toast; waffles, pancakes, or French toast with syrup and butter; grapefruit or prunes; oatmeal or cream of wheat; and juice. The main meal might feature any of the following: salmon patties, baked chicken, ham and pineapples, pork chops, hamburger, macaroni and cheese, cheese toasties (grilled cheese), cheeseburgers, ham with cheese toasties, and occasionally rabbit; green beans, corn, corn on the cob, lima beans and peas; mashed, scalloped, or sliced fried potatoes; dinner rolls with jelly; and cherry, apple, and lemon meringue pie, and custard pudding. Later when Mom acquired a pressure cooker, a favorite meal featured roast beef, potato wedges, and carrots and celery cooked together till tender and juicy. After school there were peanut butter and jelly sandwiches

and milk, in the evening came popcorn, and at bedtime there was cold cereal (e.g. Wheaties). Also noteworthy is how Mother would come home early from work (as Dad's secretary at Higley Press) to prepare an early meal for me on basketball game nights.

Mother possessed some of the Roth self-doubt and anxiety. She was more of an introvert than an extrovert (e.g. Dad rather than Mother was the one who lingered long after church to talk; she used to comment on how typically we were the last family to leave church). Sister Lenore tells a story that illustrates her overly sensitive conscience: when a malfunctioning parking meter would not receive her coin, she placed it on top of the meter. Mother frequently sought affirmation that her clothing outfit or hair were in good order. I do not think that her neurosis harmed us as children directly, but as a model it undoubtedly did contribute to some of our less desirable personality traits.

Mother implied to me that during her early years there was some degree of competition between the Roths and the Gerigs, presumably in church leadership. Certainly during the first three generations of the Allen County, Indiana, Anabaptist community, these two names appear commonly in the list of ministers. Joseph P. Gerig (great-great grandfather on my father's maternal side) with his family and father (great-great-great grandfather Joseph Gerig) all migrated to America in the mid-nineteenth century; both father and son had been Amish bishops in Alsace. Joseph P. Gerig was the leader of the Leo group which broke from the Amish in 1865 to form the local branch of the Defenseless Mennonite Church. Grandfather David Roth served as an assistant and then as the successor to Joseph P. Gerig. Then another Gerig, Andrew, became Roth's assistant until Andrew relocated to Woodburn to lead the new Defenseless Mennonite congregation there. In 1898 Roth led the group within the Grabill Church that chose to affiliate with the new Missionary Church movement led by Joseph Ramseyer. David Roth

then served as minister of the Grabill Missionary Church until 1908 when he was succeeded by his younger brother, Henry Roth.

Sometimes the Roths and Gerigs were united in marriage as when Great Uncle Henry Roth married Leah Gerig (Great Aunt on my paternal side), or Aunt Sarah Roth married Safara Gerig. Grandmother Anna Gerig (younger sister of Leah Gerig) married my grandfather Peter Ringenberg, so my father was one-half Gerig when he married my mother, Rhoda Roth, the younger sister of Sarah Roth Gerig. These Roth and Gerig unions reflect how the early Allen County Anabaptists tended to marry within their own church group. Other common family names among these Anabaptists included Amstutz, Beck, Bender, Conrad, Delegrange, Egli, Graber, Grabill, Hostetler, Klopfenstein, Kryder, Lederman, Lengacher, Liechty, Lugbill, Miller, Neuhouser, Ramseyer, Rediger, Richard, Sauder, Schantz, Schertz, Schlatter, Schmucker, Schrock, Schwartz, Shanebeck, Sommer, Steiner, Stoll, Stucky, Witmer, and Yoder. I have relatives among many of these family groups.

The early Allen County Anabaptists who did not marry within their local church community often found spouses from similar groups in nearby areas such as Archbold, Ohio, and Berne, Indiana. The original Anabaptists in the Archbold (Fulton County), Ohio group, like the Allen County, Indiana group, were Amish who had come from Alsace, France, whereas the original Anabaptists in Berne (Adams County), Indiana, were Mennonites from the Jura Mountains region of northern Bern Canton, Switzerland, followed shortly by Amish from both the Jura and Alsace.

In high school I dated a girl from the Archbold group (Dorothy Rupp), and after college I married a woman from the Berne community. Grandfather Roth also went to Berne to find his wife, Magdalena Goldsmith, from the Defenseless Mennonite Community there. She

was a niece of Henry Egli who led the Defenseless Mennonite division (also known as Egli Amish) from the Amish both in Adams County and nationally. Both the Eglis and the Goldsmiths had migrated to Adams County from Butler County, Ohio, almost certainly from the Anabaptist community in the northern part of the county between Oxford and Middletown. The leader of this Butler County Amish community – the first of the Alsatian and South German Amish settlements in North America following the French Revolution – was the amazing Christian Augspurger. While in Europe, Augspurger had received from Napoleon the Legion of Honor Medal as an expert farmer, and then in the new world he became the most accomplished nineteenth century Amish entrepreneur that I have heard of and lived in a palatial home on the Great Miami River. Also living in Butler County, Ohio, had been a great uncle of Grandmother Magdalena Goldsmith Roth, namely Amish Bishop Joseph Goldsmith (1796-1876), who relocated to Eastern Iowa in 1846 where he led in the organization of multiple Amish churches. Like Great-great Grandfather, Joseph P. Gerig, and great-great Uncle Henry Egli, Goldsmith participated in the historic Amish ministers' meetings of the 1860s after which he (as well as Gerig and Goldsmith), changed from Amish to Mennonite.

It was my mother's Uncle Henry Roth who has left us the most thorough family memoirs of the pioneer Roth period in Indiana. In 1938, Henry wrote his 32 page manuscript. The following section is his discussion of our common ancestors, including his parents, Benedict Roth and Anna Sauder Witmer Roth—who are also my great-grandparents. Incidentally, the 1863 Benedict and Anna Roth home still stands as restored and relocated to Sauder Village in Archbold, Ohio. Conceived by furniture industrialist, Erie Sauder (a relative of Anna Sauder Roth), this significant collection of old time buildings (it perhaps could be called a "Greenfield Village for Mennonites") is arguably the best developed living history museum in Ohio.

My Ancestors Who Came From Europe
(Henry Roth, 1938)

My grandfather, Jacob Roth, was born October 20, 1794, in Brunstock near Meulhausen, France. He was united in marriage to Elizabeth Tschanz on January 12, 1819, who was born April 29, 1802. To them were born five children: Christian, Elizabeth, Benedict, Jacob, and Catharine, Benedict being my father. The mother died (I cannot give the date), and my grandfather was married the second time, to Magdalena Schmegley, September 2, 1828. To this union were born nine children: Magdalena, John, Peter, Anna, Joseph, Mary, Michael, Daniel, and Niclaus. They were all born in France. Grandfather and the other children immigrated to America. Not many years after they were in America grandfather died, also the son Joseph. They both are buried in a small cemetery near Berne, Indiana. It was my privilege to see all the others, to know them quite well and most of their children. They lived and died in Ohio, Indiana, Illinois, and Kansas. Their families are now scattered over many states.

One of the chief reasons for their leaving Europe was the military training then required there. They were very conscientious people and had scruples against war. Another reason for leaving was that they were very poor and had little to make a living. They had heard that in America there would be a chance of some time getting for themselves a farm or home. This they all succeeded in doing.

We were told by them that many years ago the Roth families were quite wealthy. Because of their faith they were persecuted so that they left all their possessions and moved away to places

where they could live their faith. Later there came reports that there was a large inheritance left for the Roth family which belonged to them and they could get. I remember when efforts were made to see how this could be done. After finding out all the 'red tape' that was connected with this, it was decided that the whole matter be dropped.

So much for the Roth ancestors.

As for my ancestors from my mother's side, my grandfather Henry Sauder was born May 4, 1802, in the state of Pennsylvania. He was married in the year 1824, in Holmes County, Ohio, to Elizabeth Schrock, who was born February 7, 1806 in Huntington County, Pennsylvania. To them were born nine children: Anna, Mattie, Jacob, Benjamine, Rebecca, Lydia, Elizabeth, Joseph, and Henry, Anna being my mother. All their children were born in the state of Ohio. In the year 1846 they with their children moved to Indiana and located in Cedar Creek Township, Allen County, Indiana.

Before they moved from Ohio, grandfather Sauder bought some land from the government when it still was all heavily timbered, at less than $7.00 per acre;--I think some for even less. Each of the children was given a farm by the parents except Benjamine who died unmarried. They then began to clear the land and build up their farms.

They all lived and died in Cedar Creek Township, Allen County, except Mattie and Rebecca, who later with their husbands and children moved to Daviess County near Washington, Indiana, where they lived until their death. I personally knew them all and their children, except Benjamine who died before I was born.

I should have said that grandfather and grandmother moved from Ohio to Indiana on a heavy covered farm wagon with horses, when there were bad roads and in some places only trails cut through the timber. This, of course, was very slow traveling.

Grandfather died February 11, 1855, leaving grandmother a widow nearly forty-four years. Grandmother Sauder was the only one of my grandparents that I have seen, the other three having died before I was born. I was thirty-eight years old when she died. It is about her that I now wish to say a few things.

I already stated that her maiden name was Elizabeth Schrock, and that she was born Feb. 7, in 1806, in Pennsylvania. At the age of six years she with her parents moved to Holmes County, Ohio, where she grew to womanhood and there was married. After they moved to Indiana grandfather lived only a few years. After he died grandmother continued to live in her home. Henry, her youngest son, my uncle, stayed with her until he got married. She then lived alone for a number of years. She was now getting old and her children did not want to have her stay alone. I remember how hard it was for her to give up her home, but finally she consented to do so. She then would stay for a few weeks at a time with different ones of her children. She had a room in my parents' home which was called 'Grandmother's Room'. She used to say, "The *morgan stund hot gold im mund*," meaning they that rise early are the people who as a rule prosper.

As a boy it always was interesting to me to listen to the stories of her early life. She used to tell how poor they were when they lived in Pennsylvania. The land being heavily timbered, they

would clear a small patch at a time, and between the stumps they would plant some corn, make an ax-cut in the ground and then drop a few kernels of corn in the hole, and press the ground together. So the corn was planted and ready to grow. When the corn was ripe they would shell some of it, put it in the feed-box from which the horses ate their grain, and take an ax and pound and crush the kernels as fine as they could. This then was their cereal. In the spring of the year they would tap maple trees, catch the water, take some of the water and mix it with the crushed corn. This was their breakfast in the spring of the year. Later when they had their corn ground to meal and had milk, so that they could make mush, they would then have mush and milk for breakfast and milk and mush for supper. They would spin their wool and weave it into cloth, from which they would make up their own clothing. Pies, cakes, and other luxuries were scarce articles for them in those days.

In spite of all the hard living and work, grandmother lived to be nearly ninety-three years old. She was the mother of nine children and grandmother of eighty-two, great grandmother of two hundred and seventy-five, and great-great grandmother of seventeen. She died December 17, 1896. Her body is buried beside her husband in the Yaggy Cemetery, one and a half miles south of Grabill, Indiana, on the ground which he donated for a burial place.

Concerning My Father and Mother

(Henry Roth, 1938)

I will say something about my mother first. Her maiden name was Anna Sauder. She was the oldest of a family of nine children, born November 2, 1824, in Wayne County, Ohio.

She was married on October 8, 1843, in Wayne County, Ohio, to Peter Witmer, who was born February 16, 1815, in Harve de Gran, France. Leaving France, he arrived at New York December 25, 1839, and then traveled on to Ohio.

In the year 1844 they moved to Allen County, Indiana, where they became American citizens in 1850. Before moving to Indiana, he came on ahead to clear a spot on the land which my grandfather Sauder gave my mother, and to build a log house in which to live. After having done this he returned to Ohio to bring his wife, my mother, to the new home where they began housekeeping.

To them were born six children: Barbara, John, Jacob, Joseph, Elizabeth, and Anna. Soon after Anna was born the father took ill and died, August 5, 1851, leaving my mother a widow. She was married a second time, December 19, 1852, to my father, Benedict Roth.

My father was born June 1, 1822, in Brunstock near Meulhausen, France. Leaving France, coming on a sail-boat and being on the boat forty-two days, he arrived in New York sometime in the year 1849. Leaving New York he made his way to Wayne County, Ohio. After working there for some time, he came to Fort Wayne, Indiana, by way of the old Wabash-Erie Canal.

This marriage was blessed with nine children: Lydia, Daniel, Mary, Sarah, David, Solomon, Simon, Henry, and Caroline. With the six children by the first marriage mother had fifteen children. I was told that the ten oldest were born in the one-room log house. During the day the beds were piled on top of each other. In the night they were placed on the floor so they

all had a sleeping place. Parlor, sitting-room, dining-room, bed-room, kitchen--all were combined in one room.

Later they built a larger log house. This one I can remember, having seen it myself. As I recall it now, they told me the large house (which still is on the farm and in splendid condition because of having been well kept up, and which is still owned by a member of the Roth family—my nephew, John Roth) was built in the year 1863. This is the house in which I was born and reared and where I lived until about a year after I was married. The old barn which was built in 1865 is also still in splendid condition, standing as it was, except re-roofed and re-sided.

When my father came into the family, things went on without any break. I do not think that any one, had they not known there were two fathers in the family and the differences in name would have thought there were two fathers. We all were as one family. My father died quite suddenly without having made a will. After his death everything was divided equally and satisfactorily, without any trouble.

My father had come to this country at the age of about twenty-seven years. He was a poor young man. I often heard him say that when he landed in America, all he had was his clothing and ninety-five cents in our money. The first year in this country he worked for $100. He began to save his money, and, after being married and all the children working together, he became a prosperous farmer. He was noted as one of the outstanding farmers in his community at that time. He had a place for everything, and everything was to be left in its place, and we boys knew that. I still admire his exactness. He died on the old homestead, April 14, 1890, at the age of nearly sixty-eight years.

After my father died my mother continued to live in the same house for a few years. My brother Simon was then living in the house, but she had her own rooms. Her last years she stayed much of the time with Elizabeth, her daughter (Mrs. Henry Goldsmith), in Grabill, Indiana, where she died, February 22, 1904, at the age of almost eighty years, after being a widow the second time nearly fourteen years. She was the mother of fifteen children, the grandmother of one-hundred and one, and great grandmother of thirty-five. Her body is buried beside that of her husband, my father, in the Yaggy Cemetery, the cemetery joining the old Roth homestead. I have many happy memories of my dear mother, and could say many kind things about her; but it will suffice to say, as many others would say of their mothers, that I think I had one of the best mothers. She was a good, devoted Christian, loving, kind, and patient. I cannot recall any time when I saw her, as we used to say, 'mad' or angry. She always worked hard and helped others. I think of the good bread she used to bake in the large outside oven, making as many as twelve to fifteen loaves at a time, also the good pies and cakes, and the good meals she would cook. It almost seems I can still taste those good things. And I almost feel her loving hands as they were laid upon me when I was sick.

I could also make mention of many other good things as to how good and kind my father was to me; but that might make this part of my story too long. God bless all good fathers and mothers!

(Henry Roth, 1938)

Mother died on May 16, 1995 at age 91 in the same Ft. Wayne St. Joseph Hospital where Taylor's most famous student, Sammy Morris, had

passed away in 1893. If she had lived a few months longer she would have matched the 92 years of her mother. Dad took her to the hospital on May 12, where they treated her for a second stroke (the first came in 1991). The next day I visited her, bringing pink Azaleas. She appeared normal except for repeating what she began expressing earlier in the week, even when home, of a desire "to go home". I kissed her on the forehead, and we joked about going home right now and having a party; she replied spryly that I could be the master of ceremonies. Mother's decline had been coming for years. I am grateful for her example of courage in those last years. She never quit even when she easily could have done so. Even as added to arthritis were effects of broken bones, growing blindness, and the 1991 stroke, she still wanted to go out to eat everyday (Arby's was the folks' favorite restaurant). When I told her that her courage without complaint was an inspiring model of perseverance for me, she seemed surprised but grateful. Grabill Missionary Church pastor Jerry Cramer must have seen this same trait when he reminisced that she was the most gracious woman he had ever known.

Throughout history people have paid special attention to the experiences and comments on them of these near death, with the belief being that those in transition often receive a glimpse into the next life. Mother's repeated statement of "Let's go home" during the last week may well have reflected the gentle call of God saying "It is time now," and that the gravitational pull of this life began to weaken even as the pull of heaven increased. Likely her situation represented the general principle that God provides special grace for special needs.

Peter Ringenberg Family, c. 1913

3. THE PATERNAL INFLUENCE: THE LIFE OF THE MIND

"You shall love the Lord your God...with all your mind."
— Matthew 22:37

"...the mind wants to know all the world, and all eternity, and God."
— Annie Dillard

"The direction of the mind is more important than its progress." — Joseph Joubert

When my father first published his magnum opus, *The Word of God in History,* in 1953, he dedicated the Bible survey text to the memory of his father, Peter Ringenberg, "who used to search the scriptures with me into the wee hours of the night." While Dad "loved school...and had an abiding conviction that my studies were somehow related to what later as an adult I would do in the world," the model and assistance of his father was his primary early motivation for learning. Dad earned four college degrees, while Grandpa had only a fourth grade education. Yet Dad recognized that Grandpa found non-formal ways of learning: "Actually, father did get an education. How else did he learn to use the carpenter's square? How else did he learn to change timber into boards and other dimensional lumber suitable for building? How did he learn to ditch a field to make the water run in the right direction and thus make the field productive? And how did he acquire the ability to teach and preach the Scriptures?" Grandpa's "education" after the fourth grade, thus, was practical, vocational (he became a skilled carpenter and an able farmer), and focused on finding ultimate meaning from Bible study. He noted in his autobiography that his father (my great-grandfather)

"always read the Bible and had family worship and was trusting the Lord under all the [economic] hardships."

Although Grandpa's formal learning in school ended early, his formal education in church never ceased. Through the late nineteenth century as children and young adults, Grandpa and Grandma attended the Defenseless Mennonite Church where they were married in a triple ceremony in 1890. That one-room frame church was originally located on the Grabill Road between what is now Grabill and Leo, and now stands as an historical museum in Grabill. The primary lesson to be learned in this denomination—in contrast to the Amish Church from which it had separated in the 1860s—was the importance of an explicit personal conversion experience. Influenced by nineteenth century American revivalism, such teaching emphasized "crisis conversion" over the Christian nurture approach to becoming a Christian believer. Grandpa described his own "crisis conversion experience as follows: "At the age of seventeen my oldest sister, Susan, age eight, got very sick with what we thought was a severe cold, and began to breathe very hard. About two A.M. father called me and said, 'You must go and get the doctor. Susan is very sick.' She could hardly get her breath. I got up and looked at her and it broke my hardened heart. I got on a horse and went four miles to see Dr. Pmo at Harlan, Indiana, who was quite old. He said, 'I will come in the morning.' I felt it might be too late. So it was. When I came home my little sister had already passed away with diphtheria.

"While riding to the doctor and back I began to think about my position spiritually. I was convicted as a condemned sinner and my only hope would be to go to an endless hell. Then I cried to God for mercy until peace, pardon and rest filled my soul. Then I was no longer afraid of death or of eternal hell. I had the assurance then. Jesus took my (the sinner) place on Calvary's cross and believing on this was pardoned

and became a child of God. This is the anchor of my soul today (1949). Later that spring (1884) I was baptized and became a member of the Defenseless Mennonite Church."

When just before my parents were born, Grandpa and Grandma (together with the Gerigs and Roths and many other Defenseless Mennonites) joined Joseph Ramseyer in organizing the new Missionary Church denomination, there were some new lessons to be learned. These included an enlarged emphasis upon baptism by immersion, sanctification, healing, and evangelism and overseas missions—especially the latter two as suggested by the name which the new group took for itself.

The Peter Ringenberg family not only learned the new ideas of the fledgling Missionary Church; they sought to apply them. At age 47 Peter Ringenberg, with his supportive wife Anna, relocated his entire family from northeastern Indiana to northeastern North Dakota. His motivation in part was to acquire more land for his six sons (only one, Roy, became a North Dakota farmer, however,) but probably more significantly to become a home missionary (his statement suggested "a desire to go on to more needy areas spiritually"). In pursuit of the goal of becoming a self-supporting lay missionary, he traveled to sites in Tennessee and Wyoming before exploring, with several others, the Brinsmade, North Dakota area, where ultimately six Leo area families settled in 1914. He traded his 113 acre Indiana farm for a 400 acre settlement on the North Dakota plains. While he worked hard to develop the farm, he talked in his autobiography primarily about his wide-ranging travels in the surrounding post-frontier agricultural region holding prayer meetings, Bible studies, and church services. "This way of getting out to the people brought a real satisfaction to my heart," he noted. Grandmother Anna Gerig Ringenberg was no less committed to the cause. Often she would work hard in the home to complete her domestic duties in the

morning, and then load up a basket of food and other supplies in her buggy to take to needy families to whom she ministered in the afternoon. Not all appreciated her interest in them, but many did.

The first winter in North Dakota brought a dramatic six-week revival during which many of the uprooted Indiana young people and others were converted and the youth received a challenge to consider careers in Christian ministry in this country or abroad. Dad's two oldest brothers responded to this call to Christian ministry, with Jonas becoming a Missionary Church pastor and ultimately president of the denomination, and then later in life serving for a term as a denominational missionary in Jamaica. Jesse went to the still new Fort Wayne Bible College of the Missionary Church to prepare for a missionary career in Gujarat Province, India. Both Jonas and Jesse married women from the group of Indiana-to-North Dakota transplants, with Jonas marrying Ada Witmer of the John Witmer family and Jesse marrying Edna Gerig of the Noah Gerig family.

In many ways Dad learned from and followed the example of his older brothers. Like Jesse and his sister, Esther, he went to Fort Wayne Bible College; like Jonas and Jesse he became ordained in the Missionary Church; like both he finally became an overseas missionary. But there were differences. Jonas, the oldest son, was a natural church administrator. Jesse, who had the best sense of humor in the family, could preach and administer, but especially distinguished himself by his interpersonal skills. Dad was the scholar and writer of the family. After completing the two-year curriulum at Fort Wayne Bible College, he followed his first cousin (their mothers were Gerig sisters), Safara Witmer, in transferring from the Bible College to Taylor University. During his junior year, he lived with the young Witmer family. Later he and Safara taught together for many years at the Bible College. Safara was to become the president of the college and then the first

president of the Accrediting Association of Bible Colleges where he became widely known as Mr. Bible College. Among Dad's relatives, Safara was clearly his mentor and model.

Two years after graduating from Taylor with an A.B. degree (major: Philosophy, minor: Biblical Literature), he accepted an invitation to become a professor at Fort Wayne Bible College where he taught Bible, Church History, Missions, and Philosophy. This appointment led to correspondence study at the University Foundation (St. Augustine, Florida) and Northern Baptist Theological Seminary (Chicago area); and residence work at Winona Lake School of Theology, a broadly evangelical summer seminary whose faculty included leading scholars from a variety of institutions. Among Dad's favorite professors on the undergraduate level were T. Pliny Potts, Greek (Fort Wayne Bible College) and Burt Ayres, Philosophy (Taylor University), while on the graduate level, he cited Peter Stianson, Church History (Northern Baptist); Samuel Zwemer, World Religions (Winona Lake and Princeton); Howard T. Kuist, Bible Interpretation (Winona Lake and Princeton); Carl F.H. Henry, Apologetics (Winona Lake and Northern Baptist); Edward J. Young, Bible (Winona Lake and Westminster); and Leslie Marston, Ethics (Winona Lake and Bishop of the Free Methodist Church). He earned the basic seminary degree from the University Foundation and two master's degrees (M.A. and Th.M.) from Winona Lake.

Dad was a writing scholar, especially in the field of Biblical literature. Part of his graduate work involved writing course manuals for his Bible College students, and these in turn became the basis for his first book, *The Word of God in History.* The nine years at the Higley Press primarily involved a writing and editorial position while working with such other scholars as former Taylor president, John Paul, and Bethel College founder Jasper A. Huffman. He wrote and edited the annual

Higley Sunday School Commentaries. His second and third books were published while he was an editor at Gibbs Publishing Company (Broadview, Illinois, and Harrison, Arkansas) during the mid-1970s. *Who is Jesus?* developed from a 1960s manual he prepared for the orientation course of his Chinese students at Christ's College in Taiwan, a primarily non-Christian country. Its focus was evangelism, and it presented the evidences offered by the Gospel of John for accepting Jesus as the Messiah or Savior sent from God. *Who is a Christian?* was a complement to *Who is Jesus?* If the latter offered the Johannine signs for believing in Jesus, the former, drawing from I John, presented the Johannine marks of the ones who believed in Jesus. Dad loved the writings of John. So do I. Of all of the Biblical writers, John seems to best understand the love of God and the importance of love in human relationships.

Until very late into his lengthy senior period, Dad continued to present papers to the annual sessions of the Evangelical Theological Society to which he belonged. These papers carried some intriguing titles such as 1) "Bible Prophecy and its Historical Fulfillment," 2) The Law and the Gospel in the Theology of Charles G. Finney," 3) "Planet Earth—Is It the Eternal Seed Plot of the Universe?" 4) Man as a Moral Agent Before and After the Sin of Eden," 5) "Religion and the Religions," and 6) "John's Gospel—The Superb Instrument for Personal and World Evangelism."

While Dad enjoyed the disciplines that provided context for Biblical understanding of the Christian faith and its development, it was always the Bible itself that he most loved to study and teach—and to inspire others to study and teach. I recently discovered the syllabus for his Bible study course in the Brinsmade, North Dakota High School. He valued that experience and wished that all students today would have the opportunity to elect such a course. Influenced by Safara Witmer,

he strongly favored an inductive approach to Bible study whereby the students are less told what the Bible says than led to find for themselves what it says. This approach, of course, requires more time and effort on the part of the student.

Dad never stopped teaching Bible classes, although toward the end he had to scramble to find interested students as his senior Sunday school class tended to die on him and his nursing home students tended to fall asleep on him. But he kept going. The week before he went into the hospital for his last illness, he drove himself in his old car to his Tuesday classes in three or four nursing homes. All at age 97! People were amazed that he could do as much as he did as long as he did. Some were impressed in other ways; for example, Taylor President Jay Kesler considered him one of the most godly men he knew (along with Sam Wolgemuth), while his surgeon Ian Cook (Safara Witmer's son-in-law) thought him the most stoical person he knew. Dad did exercise a large amount of self control in general (I asked him about this trait once, and he replied that he thought that it developed from a youthful commitment to control the sexual drive). In his later years some people found some of his ideas impractical, such as his call to bring the Bible College (formal, systemized Bible study with student expectations for the youth) to the church. After Mother died, I found him pushing too hard to promote Bible studies and sell his books, but I thought this was due to loneliness and a lament that he did not have enough students to teach anymore.

Dad's father and brother Jonas also kept going toward the end in their own form of ministry. When Grandpa retired from the North Dakota farm and moved into town, he shifted his vocational efforts to remodeling and enlarging homes. Even this he viewed as an occasion for Christian ministry: "I wanted to keep busy, and whatever I was able to do, I wanted most of all that the Lord would use me to be a

witness for Him to needy and unreached souls. Being handicapped because of my poor hearing, it was hard to do public Christian work, so, in connection with my carpenter work, which I always enjoyed, I felt that I could get in touch with individuals who perhaps never would go to church to hear a gospel message, and to people who go to church but never hear about the need to be born again.

"This my heart's desire the Lord granted. My work proved a real mission for me at my age. While doing carpenter work on a house at Leeds, and later at Devils Lake, the Lord brought many individuals to me. They were interested in what I, an old man, was doing. In this way I made many new friends and was privileged to witness to many unsaved people, and also to individuals of various cults."

Uncle Jonas in a holiday letter to his friends during his 99th year, still emphasized his continuing ministry in the Missionary Church retirement home, Hubbard Hills Estate in Elkhart, Indiana. Also, Uncle Roy Ringenberg, who took over the North Dakota farm when Grandpa moved to town, continued working the fields in his big tractor until well into his 90s.

Although Dad stayed busy most of the time for many years in the pursuit of the life of the mind, I found that he always had time for me when I asked for it. As a youth, he did not initiate many play activities, but he would participate. He was consistently busy, but I never observed a sense of harried busyness about him. The requests for his time that he most enjoyed were when I brought questions of a religious or philosophical nature—and those occasions were many. He usually had opinions on things without expressing them dogmatically.

Dad, of course, was a Gerig no less than a Ringenberg. In fact, perhaps, he was more of a Gerig than a Ringenberg as his mother, Anna Gerig

Ringenberg, was the daughter of two Gerigs (a Gerig married a Gerig). My impression of the Gerigs is that they were more assertive in public settings than were the Ringenbergs. Certainly many of them became preachers. Already by the 1933 reunion of the descendants of Jacob and Josephine Gerig (my great grandparents), Henry Roth (who married a Gerig) could count fifteen ministers in that family line. They were no less prolific in producing musicians, certainly for the church, but also in professional roles. Dad, himself, was no musician, although he tried frequently, leading the family in singing "Praise God from Whom All Blessings Flow," or, at Christmas time, "Joy to the World."

There are many similarities and a few contrasts between Dad's career and mine. Both of us began our careers as public school teachers, preached for limited periods, served as college professors for a large number of years, taught part-time in a second college for a few years (he at Chungli University while based at Christ College, Taiwan, and I at Indiana University at Kokomo while based at Taylor University), were very active in writing over many years, and strongly wanted to continue doing meaningful work after the normal age of retirement. In following his career, Dad, like his dad and granddad, was more geographically mobile than was I. Dad (to Taiwan), Granddad Ringenberg (to North Dakota from Indiana), and great grandfather Ringenberg (from Switzerland to America) made major life moves. I did not (my Taylor University career is now in its fifth decade). Dad became a late career missionary-educator. I thought about doing the same, but did not.

Father died on May 17, 2001, at age 97. Like Mother, his demise occurred after a short hospital stay in St. Joseph Hospital, Fort Wayne, and during the commencement week at Taylor. He missed by one day dying on the anniversary of Mother's death. The cause of death seemed to be an intestinal blockage followed by systemic sepsis. He had experienced colon cancer surgery in 1980, at which time he asked God

for another decade. He received twenty-one more years. At the funeral service, I delivered a eulogy, and this interpretive, biographical tribute, as document three, will continue the narrative part of this chapter.

Document Three

MY FUNERAL TRIBUTE TO MY FATHER

Loyal Robert Ringenberg
(February 3, 1904-May 17, 2001)
Funeral Service, Grabill Missionary Church

Thank you very much for joining us in this service of thanksgiving and celebration.

Cousin John Harrold, whose mother like my mother was one of the daughters of David Roth, first minister of this church, is writing a book with the marvelous title, *The Knowledge of Greatest Importance*. Dad specialized in this domain all of his adult life. What a blessing it has been for me even into my own senior years to consult with him, as regularly as I wished and to his delight, on the issues of ultimate importance. Dad was a life-long student of the long-range workings of God in history as reflected in the title of his first and most comprehensive book, *The Word of God in History*, a Bible survey textbook focusing on the historical books of the Bible written while working as the editor of the Higley Press at Butler, Indiana. At the Higley Press he also wrote and edited the annual Sunday School commentary, working with co-writers Jasper Huffman, in his time the intellectual leader of the Mennonite Brethren in Christ which later became the United Missionary Church side of what is now the Missionary Church, and John Paul, a former president of Taylor University. Dad's later books focused on the writings of John the apostle on the love of God, which of course is the single idea of greatest importance. There is a lovely apocryphal story that the other disciples criticized the Apostle John, complaining in this manner: "Can't you talk about anything besides the love of God?" to which John replied, "There isn't anything else to

talk about!" In other words, for the seeking soul, to receive the love of God personally, experientially in the soul, so completely surpasses all other realities that it is as if they do not exist.

The Higley Press (9 years) was one of Dad's three major career appointments. The others were professor at Fort Wayne Bible College (14 years), now Taylor University Fort Wayne, and professor and dean of instruction at Christ's College, near Taipei, Taiwan (9 years). The Bible College, established in Fort Wayne in the year of Dad's birth, was the church college of the Missionary Church Association. At the turn of the century, Dad's family along with many other adherents of the Defenseless Mennonite Church (later Evangelical Mennonite Church) had joined the more progressive and more aggressive Missionary Church Association. For the M.C.A. constituency, most of whom were only one generation removed from the Amish tradition, to establish at that time an educational institute of any type for its young adults was a bold move. Dad's teaching years at the Bible College (1932-1946) were in the early middle period of the school's history before the Taylor merger in 1992. Both the Missionary Church and the Bible College placed major emphasis upon overseas missionary activity. Potentially Dad was a candidate for overseas service all of his career. Thus it was very fulfilling for him to respond to the request of career missionary to China, James Graham, to join his liberal arts college staff in 1962. Graham, a cousin of Billy Graham, like Billy and Ruth Graham, was a Wheaton graduate, and like Ruth's father, R. Nelson Bell, and mother had been a long-time missionary to China. The Billy Graham Evangelistic Association was the primary financial supporter for the folks in Taiwan.

When Dad's Uncle Menno was about 97, he was celebrated at the biennial Gerig Reunion with the admonition that people expected to see him back in two years, to which his off-hand response (and

one of my favorite quotations) was, "Well, if I ain't here, I'll be over there." Dad in his later years was not so nonchalant; he wanted to keep going—there was more work to be done (by work he meant writing and teaching, somewhere, somehow). In 1980 at his colon surgery, he asked God for 10 more years. Dad's older brother by a decade, Jonas, was a model for him in many ways; he always figured that as long as Jonas was alive, he too had 10 more years anyway. In 2000 after a bleeding ulcer hospitalization, he asked for 5 or 6 more years. The will to continue is an under-recognized factor in longevity. That together with the sensitive care of physicians like Paul Gentile and Ian Cook and with a good inheritance (all 7 brothers and sisters lived into their 80s or 90s) kept him going.

People marveled at him in his old age; I heard the word "amazing" many times. Merely to be alive in one's 90s, especially for a man, was unusual, but to be alive with no perceivable decline in mental sharpness and to continue one's career – in his case teaching and writing – was rare indeed. When the members of the Sunday School class he taught began to die or go to nursing homes, he simply shifted his teaching base to the nursing homes (driving himself to his four classes every Tuesday toward or in Fort Wayne). People tend to like someone who can relate to their condition: people in jail respond to former criminals, athletes to former athletes, young people to very young adults, and nursing-home folks to other advanced seniors. Dean Dwight Jessup noted that Dad's interests were not the things that the typical person his age thinks about, and Professor Richard Pierard of Indiana State University, noting his frequent late-in-life presentations to the Evangelical Theological Society, said that he was a model of how to age; it wasn't so much that he changed but rather that he was able to continue so long doing the things he had always done.

Finally, after Mother passed away in 1995 at age 91, he did begin to age even if not then fully realizing it. If he was old and didn't realize it, he also was poor – relatively speaking – without fully realizing that either. When Mom's Social Security check went away with her, it pinched him a bit even with his modest life-style. (Did you ever see the cars he drove?) His solution was to sell his house, live off the interest and thus improve his cash flow; this allowed him to do things that were important to him like mail books to mission organizations and freely entertain family and visitors in the Grabill Inn two doors from his house. (I could always see his continuing sharpness by how quickly he grabbed the after-meal check before anyone else could.) Especially after Mom's death, he developed a heightened delight for visitors, whether the great grandsons who came for candy after school or the birds and squirrels who came for seed anytime. He even genuinely enjoyed the Mormons and Jehovah Witnesses that came to his front door. While they might focus on the differences, he would focus on the similarities as a means to point to the ultimate ideas. He viewed them as God's creatures also and as students to teach.

It was natural for him to express gratitude and offer hospitality and unnatural for him to complain. Surgeon Ian Cook, who was the son-in-law of one of Dad's best friends, Safara Witmer, said that he was the most stoical person he ever knew. But he could, on occasion, complain and critique. If he said something hurt, you knew that it really did. As a boy, I heard him criticize only two people – John Dewey (Progressive Education) and Franklin Roosevelt. In his later years he critiqued – perhaps too freely at times – the churches for not having sufficiently developed programs of Biblical instruction for the laity. He would, I think, like to have brought the Bible College to church.

Dad greatly enjoyed and regularly participated in for two or three generations the Alumni activities of both Taylor and Fort Wayne Bible

College/Taylor Fort Wayne. He obviously was one of the very oldest alumni of both campuses. To the best of my knowledge he is the only person to both graduate from and serve as a professor at both campuses. He taught at Fort Wayne for fourteen years and at Upland for eighteen days (the latter being a late 1970s January-term Bible class).

In many respects, even 100 years seems too short for a life. What must it be like for those of you who had far fewer years with your parents? Indeed life on this earth is too short for us all – it goes by so rapidly. Therefore, there has to be a heaven! If there be no heaven, there is no really meaningful celebration here today, for death then has the last word. But death does not have the last word! As expressed by John Donne, the seventeenth century Anglican minister:

> "Death be not proud, though some have called thee
> Mighty and dreadful, for thou art not soe,
> For those, whom think'st thou dost overthrow,
> Die not, poore death, nor yet canst thou kill me…
> One short sleepe past, wee wake eternally
> And death shall be no more; death, thou [art the one that]
> shalt die"

And now a quotation from Dad's favorite book, the Gospel of John, where in the fourteenth chapter Jesus says to the disciples in anticipation of his approaching death and, by inference, with regard to our own deaths:

> "Peace I leave with you, My peace I give to you;
> not as the world gives to you. Let not your heart be troubled,
> neither let it be afraid.

> You have heard Me say to you, 'I am going away'...
> If you loved Me, you would rejoice because I said,
> 'I am going to my Father,' for my Father is greater than I.
> And now I have told you before it comes that when
> It does come to pass, you may believe.

And now William Barclay's commentary on this passage:

> He [Jesus] speaks of his gift, and his gift is peace. In the Bible, the word for peace, shalom, never means simply the absence of trouble. It means everything which makes for our highest good. The peace which the world offers us is the peace of escape, the peace which comes from the avoidance of trouble and from refusing to face things. The peace which Jesus offers us is the peace of conquest. No experience of life can ever take it from us and no sorrow, no danger, no suffering can make it less. It is independent of outward circumstances.
>
> He speaks of His destination. He is going back to His Father, and He says that if His disciples really loved Him, they would be glad that it was so. He was being released from the limitations of this world; He was being restored to His glory. If we really grasped the truth of the Christian faith, we would always be glad when those whom we love go to be with God. That is not to say that we would not feel the sting of sorrow and the sharpness of loss; but even in our sorrow and our loneliness, we would be glad that after the troubles and the trials of earth, those whom we loved have gone to something better. We would never grudge them their rest but would remember that they had entered not into death, but into blessedness.

And now here at the end we again salute and say thank you for Loyal Robert Ringenberg: A long life lived well, and at the end of life a smile because of hope and a peace because of obedience. Amen! Thank you, God!

William Ringenberg
2001

Document Four

RINGENBERG PATERNAL LINE SINCE THE REFORMATION

G-1 Hans Ringenberg (probably born between 1580 and 1590)
m. Barbara Hauswirt

G-2 Hans Ringenberg (chr. 12 Nov. 1615)
m. Barbara Schick, 25 Mar. 1638

G-3 Caspar Ringenberg (chr. 7 Oct. 1655)
Youngest of 6 children
m. Barbara Ringenberg, 22 Feb. 1683

G-4 Caspar Ringenberg (chr. 21 Feb. 1706)
Youngest of 7 children
Born when father was 50
m. Anna Boss (Bosch), 5 Feb. 1739

G-5 Peter Ringenberg (born *10 Oct. 1740; d. 21 Oct. 1796)*
Brother of Hans Caspar Ringenberg, b. 1 Nov. 1739
Second son
m. Margreth (Margarita?) Ringenberg 21 Feb. 1777

G-6 Peter Ringenberg (b. 25 March 1775; d. 19 Aug. 1841)
m. Susanna Ritschard (Richard) 13 Dec. 1799

G-7 Peter Ringenberg (b. 6 Jan. 1805; d. 5 Oct. 1892)
m. Magdalena Grunig

G-8 Peter Ringenberg (b. 28 April 1839; d. 1925)
m. Susanna Gurtner (b. 3 Nov. 1844; d. 9 Nov. 1868)
Migrated to America in 1871 with son, Peter, and brother Christian
m. Anna Tschantz (1852-1899)

G-8 Christian Ringenberg (1844-1910)

G-8 John Ringenberg (1849-1924)

G-8 Anna Ringenberg Scherman (1853-1894)

NOTES

1. All of the above male line Ringenbergs lived in Leissigen, Bern Canton, Switzerland.
2. The European Ringenbergs spelled the name Ringgenberg.
3. Common first names in the Leissigen records include Peter (perhaps the most common), Christian, Hans, Anna, Barbara, Elsbeth, Madlen, Magdalena.
4. Data on the earliest generations was provided by Richard Ray Ringenberg from the Leissigen town archives and Matthew Carey Ringenberg from the Family History Library (Mormon) in Salt Lake City.

Document Five

OUR RINGENBERG IMMIGRANT ANCESTORS:

A REPORT PREPARED FOR THE 2003 REUNION OF THE AMERICAN DESCENDANTS

OF PETER (1805-92) AND MAGDALENA (1811-1858) RINGGENBERG OF LEISSIGEN, CANTON, BERN, SWITZERLAND

1. Children who migrated to America

a. Peter (1839-1925), widower, with son Peter (1867-1950)

b. Christian (1844-1910)
All three migrate in 1871, live in the Swiss Mennonite community in Wayne County (Orville), Ohio, for five years (during which the elder Peter remarries to Anna Tschantz in 1875), and then all four relocate to Allen County, Indiana, in 1876 where Christian marries Mary Lesh.

c. John (1849-1924)
After migrating in 1880, John experiences some difficulty finding his brothers, then lives with them for a short period before relocation to still another Swiss Mennonite community (Adams County, Indiana) where he marries Catherine Almer in 1883. Soon they relocated back in Allen, County (Harlan) near his brothers.

d. Anna (1853-1894)
The fourth and last sibling to come to America, Anna, the youngest of seven children, comes to Allen County, Indiana, in 1884 and marries Christian Scheiman (Sherman) of Butler, Indiana (Dekalb County). She lived only ten years in America. Earlier in Switzerland, according to nephew Peter (1867-1950) in

his autobiography, she (as a 16 year-old) served a one and a half year period as housekeeper for her older brother, Peter (1839-1925), after he had become a widower with a two year-old son and before he left for America in 1871.

2. General observations:

The four Ringgenberg immigrant siblings appear to have been relatively poor. They were young adults in their late 20's (Christian) or early 30's, and, upon arriving in America, worked as farm hands or a domestic (Anna) until they could establish their families and/or own their own farms. The Switzerland town from which they came, Leissigen, has always been a small village (founded in 1242, its population in 1870 was 435, in 1980 was 663, and in 1990 was 884). Remarkably, approximately 70 Ringenbergs migrated from this single, little village to America during the period 1839-1885. Approximately 300,000 Swiss emigrated to the USA between 1820 and 1925; most of these came before the 1880s. In the early and middle 1800s the thinking was that Switzerland did not have enough farmland to employ and feed its population; therefore, many farmers and artisans left. By the late 1800s with growing industrialization, the fear was that the country would not have enough workers. Thus emigration sharply declined, and industrialization (especially skilled precision work on small, valuable items—like watches) and the growth of financial services and tourism mounted to the point where Switzerland now has one of the world's highest standards of living (137% of the USA.) Today Switzerland (population 7,400,000) has to rely upon workers from other countries for 20% of its labor force. Anybody want to go back?

Document Six

OUR SWISS AMERICAN HERITAGE:

REPORT PREPARED FOR THE ALLEN COUNTY, INDIANA, RINGENBERG REUNION

1. The Allen County, Indiana, Ringenberg family tree genealogists have now identified thirteen or fourteen generations of Ringenbergs dating back to the generation of the Protestant Reformation (Hans Ringgenberg, born c.1580). We eagerly await even more remote data.

2. The work of researchers like John Ringenberg of Springfield, Missouri, and Bobby Gene Ringenberg of Kent, Ohio, is increasingly showing connections between all major population bases of the Ringenbergs in America, including Indiana, Missouri, Iowa, and Ohio, with the growing likelihood that each stemmed from Leissigen, Switzerland, the little village on the south shore of Lake Thun (Thunersee), near Interlaken, in Bern Canton, Switzerland. Perhaps a common medieval ancestor (after 1100 when last names began to be used) relocated from the town of Ringgenberg to the village of Leissigen (7 miles was a long distance then) and assumed the last name of von Ringgenberg (from Ringgenberg).

3. Swiss immigration historians suggested that in general the early Swiss immigrants to America assimilated very quickly into the new world culture. This may explain why the 19th century non-Mennonite Swiss immigrants (including many or most Ringenbergs) regularly came (temporarily or permanently) to the Swiss Mennonite communities in the new

world (e.g. Holmes County, Ohio, Allen County, Indiana) because the latter had retained large amounts of the old world culture, including the Swiss-German language, and had tended to intermarry almost exclusively within the Swiss Mennonite community.

4. The earliest Swiss immigration to America began about 1710 with the approximately 25,000 18th century immigrants migrating primarily to Carolina (most notably New Bern, North Carolina and Perrysburg, South Carolina) and Pennsylvania.

Most of the 18th century emigrants came from the districts of Hasli and Interlaken (where Leissigen was located). Typically the Swiss authorities strongly discouraged emigration, especially of their virile and well-to-do peoples, but they were pleased to rid themselves of two undesirable classes: 1) the homeless pauper class and 2) the sectarian class (i.e. Anabaptists or Mennonites who were "considered a source of danger to both church and state: their refusal to bear arms or hold office and their simplicity of worship and communistic tendencies seemed to undermine the foundation of civil governments, of the Protestant and Catholic churches alike.")

5. The rate of immigration increased sharply in the 19th century. By 1900 approximately 112,000 Swiss-born persons were living in the United States, while during the period 1820-1910 approximately 250,000 Swiss migrated to the new world. The earlier 18th century restrictions on emigration were removed in the 19th century. The greatest periods of 19th century emigration were the 1840's and 1850's, 1865-1867, and especially 1880 to 1884 with over 80,000 coming in the 1800s.

6. Religious persecution, a major factor in the 18th century emigration, was no longer significant in the 19th century. The 19th century immigrants were mostly farmers, many of whom found it difficult to obtain work and food in the old country but were attracted by the large tracts of fertile land available in America. The departing farmers were replaced in Switzerland by foreigners coming into Switzerland to work as skilled laborers in industry.

7. Americans in general have felt a close affinity for Switzerland because of their common political, religious, and educational ideas. Both countries were early in emphasizing the importance of political liberty or democracy. The American patriots felt a close affinity to the old Swiss tenets of sturdy independence, freedom of action, and avoidance of foreign entanglements, and William Tell was among their heroes. Then, in 1848, when Switzerland developed its modern Constitution, it was the American example that most influenced the shaping of that document. Both countries have a long tradition of providing asylum for political refugees. Also American Calvinists—including Presbyterians and Baptists—and Anabaptists claim Switzerland as a birthplace of their faith, and more recently many American Christians have been influenced by the religious thought of theologian Karl Barth and psychologist Carl Jung, both of Basel. The advanced educational theory and practice of Johann Pestalozzi (1746-1827) deeply influenced American educational institutions.

8. The best known Swiss-American of the 19th century was Albert Gallatin, who served as Secretary of the Treasury under Presidents Madison and Jefferson and as Minister to France and Great Britain.

9. The first United States minister (i.e. ambassador) to Switzerland was Theodore Sedgwick Fay who served with great success from 1853 to 1861. He enjoyed the simplicity and lack of pretense that he found in the Swiss government, and was glad that he did not have to appear in "the absurd and expensive uniform that some Americans wore at Royal courts." A devout Christian, Fay worked intensely for the complete freedom for American Jews traveling or residing in Switzerland.

10. By the mid-nineteenth century the American trade with Switzerland was larger, in proportion to the number of inhabitants, than with any other European country except Great Britain. Switzerland imported large amounts of American staples including cotton and tobacco at low duty rates, and exported silks, laces, fine cotton goods, jewelry, and watches. Nearly all of the American imports in watches and embroidery at this time came from Switzerland.

Near the end of the 19th century, the United States ranked third among Switzerland's export markets and seventh among its import markets. At this time the U.S. exports to Switzerland were still mainly agricultural products.

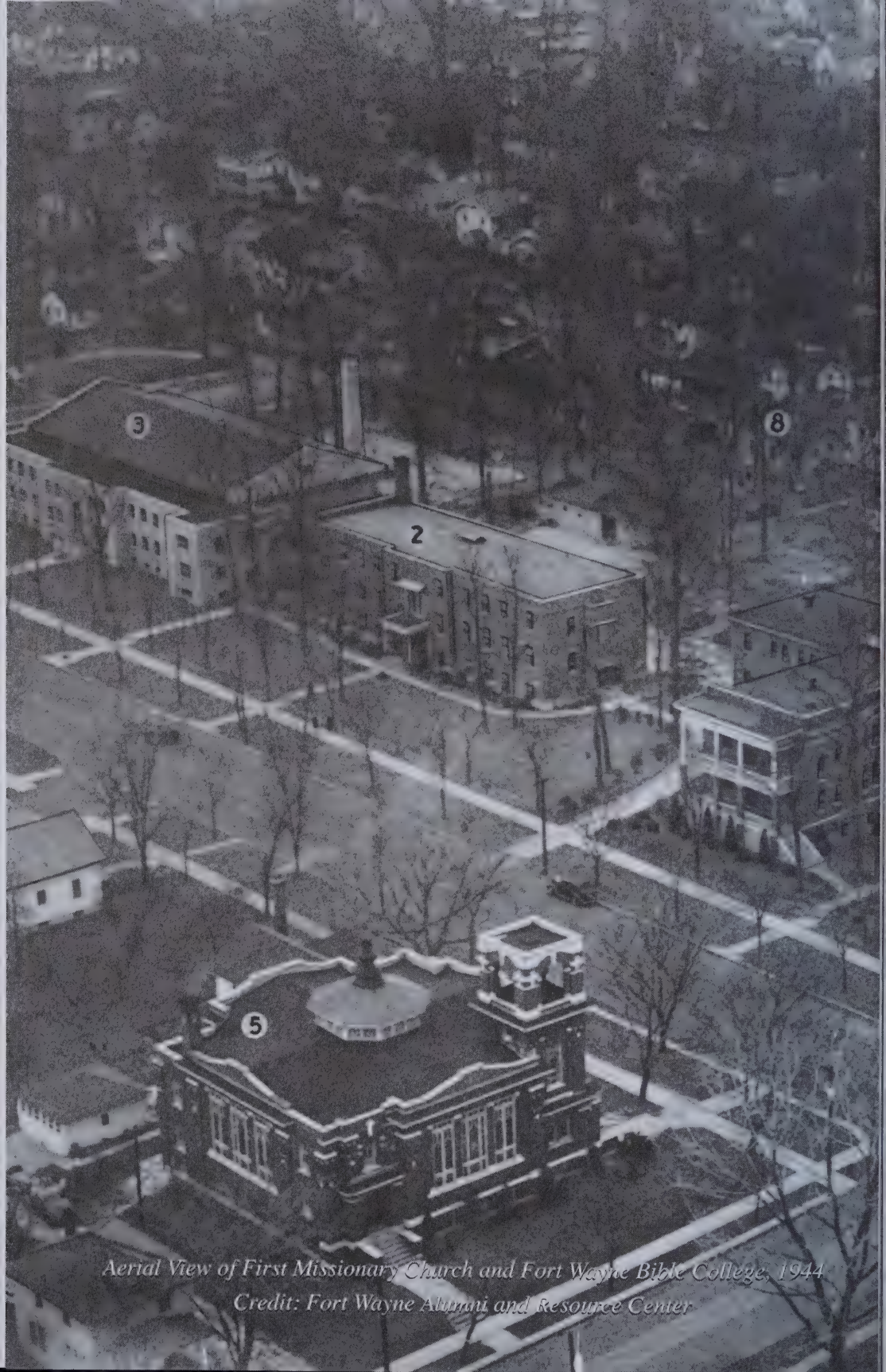
11. The International Red Cross, founded by Swiss banker Jean Henri Dunant, in the 1860's was founded in and continues to have its headquarters in Geneva, Switzerland, although it now has societies in 135 nations. One of the principal organizations devoted exclusively to relieving human suffering in wartime and peace and among all peoples, it takes its name from the organization flag, a red cross on a white background. The flag honors Switzerland, the country of its origin, which has as its

national flag a white cross, representative of Christianity, on a red field.

12. During the early to middle 20th century, the two countries shared 1) a deep-seated hostility towards Fascism and Communism and their expansionist drives, 2) the goal of the liberalization of world trade, and 3) the longstanding feeling of closeness stemming from their common democratic political systems.

13. World War II brought moderate strains to the Swiss-American relationship as the United States wanted Switzerland to be less neutral and more aligned with its (U.S.) policies. After the war there were serious efforts to restore the traditionally good relationship. Swiss-Americans organized the American Society for Friendship with Switzerland, and in the immediate post-war period the U. S. government sent many soldiers on European tours with Switzerland figuring prominently in these tours. In two years approximately 300,000 GI's toured Switzerland with a typical seven-day tour costing a soldier only $35.00.

Major references: A.B. Faust, "Swiss Emigration to the American Colonies in the Eighteenth Century," *American Historical Review*, October, 1916; and Heinz. K. Meier, *The United States and Switzerland in the Nineteenth Century* (The Hague, The Netherlands, 1963).



Aerial View of First Missionary Church and Fort Wayne Bible College, 1944
Credit: Fort Wayne Alumni and Resource Center

4. ORGANIZED RELIGION: BLESSING AND BANE

"...you shall know the truth and the truth shall make you free.
John 8:32

"...where the spirit of the Lord is, there is liberty."
II Corinthians 3:17

"With all its faults, the church is the best serving institution in the world. It has many critics but no rivals in the work of human redemption." *--E. Stanley Jones*

"...religion...must limit itself to the plane of supernatural love which alone is suitable for it. If it did so it would penetrate everywhere."
--Simone Weil

My interest in organized religion has ranged from the simple, innocent experience of a Sunday school lad to the careful study of an adult scholar with a special focus on American religious history. The parts of organized religion that I have found most compelling have included the mutually encouraging and intellectually stimulating fellowship; the inspiring music; the Bible memorization programs of high school Bible quizzing activities; and the sacrificial and adventurous endeavors of those involved in overseas mission. The parts of organized religion that I have found unattractive have included the tendency to focus on secondary issues and even to split, personally and organizationally, over them; an excessively guilt-producing climate of revivalism; an anti-intellectualism that seems almost afraid to seek truth; a fighting mentality that defines itself, primarily, by what it is against and who

its enemies are; and churches and individuals who demand conformity and seek to control.

The Christian faith has been the most important thing in my life. The Christian fellowship has been an integral part of this; the Christian church as an organization less so.

If I were to rank the major social institutions in terms of their influence on my development, I would place them in this order: 1) home, 2) school—including college and personal reading, 3) church and parachurch, and 4) community.

I have always enjoyed and greatly valued the fellowship of like-minded Christian believers. This has been a primary reference group wherever I have lived. I have not always found the intellectual stimulation that I would have liked in church; however, my best sustained experience in this respect is the current one involving a combination of long-time friend Jay Kesler preaching and the new Sunday School class (The Forum) that Steve Hoffmann, Wes Rediger, Michael Smith and I began in 2008 and which emphasizes applied Christianity in content, group discussion in format, and a team approach in leadership. Church music has generally been uplifting and reassuring. The high school Bible quizzing program of parachurch organization, Youth for Christ, provided invaluable lifetime benefits by stimulating disciplined Bible study and memorization. During my senior year our Butler High School quiz team won the Fort Wayne area tournament. Art Gaunt was the Fort Wayne area YFC director in those days. The only way that I suffered from a church or parachurch activity came from the undue anxiety stimulated by a 1950s-era mass form of revivalism—as opposed to personal evangelism—which presented the same message to an entire audience (different people need to hear different counsel). My other critiques of organized religion are less personal, developing more from observation and study.

No church is a perfect and complete fit for a given individual. All people need to supplement what they receive from–and give to–their church experience with what they experience at home and elsewhere. Over the years my best sources of spiritual nourishment have come from personal Bible study, carefully selected books, and carefully chosen music and even film. The "best sources" are those which allow me to best hear God and best understand the human condition. Also, my primary spiritual ministry in church or parachurch has been the very fulfilling one in the Christian college classroom.

I have long meditated on the differences between being spiritual and being religious. Recently I asked my wife the following questions:

Is it more important for a person to be religious or to be spiritual?
Is it possible to be very religious without being very spiritual?
Is it possible to be very spiritual without being very religious?
Is it possible to be both very religious and very spiritual?
Are most people more religious than spiritual?

Her answers were: spiritual, yes, yes, yes, and yes, with some hesitancy on question three. Most people would probably respond similarly. Spirituality involves direct communion with God, and, consequently, a reflection of the fruits of the Spirit of God. Being religious means faithfulness in supporting and participating in the activities of those human institutions designed to promote the quest for God. The institution is successful to the extent that it leads its constituency to the Ultimate rather than serving as an end in itself.

The first institution I knew as "church" was the First Missionary Church of Fort Wayne which was located in the short one-half block between my boyhood home and the college where my father taught. It was the flagship church of the young Missionary Church Association, and possessed a stately architectural appearance. In Butler we drove on Sunday to the Grabill Missionary Church (my parents' home church) twenty miles in distance, and then after the services often drove the

additional ten miles to Fort Wayne to visit my parents' siblings and Grandmother Roth. When the folks tired of this commute, they chose a local independent church (I would call it a moderate Fundamentalist Church), the Community Gospel Center, to attend partly because of Dad's friendship with its minister, Ted Brannen, a Moody Bible Institute graduate. Dad would later serve as the interim minister of this congregation.

When I completed high school and went to college, I enjoyed the opportunity to visit a variety of churches and observe their worship patterns. This may have begun my interest in the study of American religious history. When I took a teaching position at Leo High School, I simply returned to the Grabill Missionary Church. With the move to Michigan State University for advanced graduate study, Becky and I worshiped in both the University Methodist Church with Taylor graduate Wilson Paul as minister, and East Lansing Trinity Church, an independent Evangelical church. Returning to Taylor in 1968, we attended the Upland Methodist Church, the College Wesleyan Church in Marion, the several little Methodist churches in which I preached for ten years (1979-1989), and, primarily, the Upland Evangelical Mennonite Church (now renamed the Upland Community Church), located across the lawn from our house. The Evangelical Mennonite Church, of course, is the denomination begun by my great-great uncle, Henry Egly, near Becky's childhood home west of Berne, Indiana. Today, in terms of denominational orientation, I consider myself one part Mennonite, one part Methodist, one half part Presbyterian (I like the accomplished preaching skills of their ministers), and as much of everything else as I possibly can be. Theologically I would call myself a progressive Evangelical. In the classroom when looking for a broad, long-range view of history, I tell my students that sometimes I think one could almost summarize the entire human past as a story of one group of people trying to control another group of people, and the latter group trying to keep that from happening. And then the story

repeats. Sadly this pattern is largely true of religious groups as well as other types of organizations.

On May 8, 1835, the Anabaptists of Butler County, Ohio, held an important meeting in the home of Joseph Goldsmith, their minister and my great-great uncle. Three years earlier a group of about 100 Hessian Mennonites had joined the original 1819 colony of Alsatian Amish in a single church. The Amish, of course, had a stricter view on conforming to the group practice as well as a stricter view of what that practice should be (in common parlance the two groups had become known as the "hook and eye" people–the Amish and the "button" people–the Mennonites). So they agreed to not agree and to no longer try to live with their differences. The result was a division into two churches. What the Amish called discipline, others would call group control. Surely it was necessary for the Mennonites to separate themselves from this.

In a sense the Butler County Anabaptists were reenacting the drama of their 1680s forebears in Central Europe when Jacob Amman led a movement within the Mennonite community in calling for a return to the early sixteenth century practice of the ban, or shunning. The Reformation-era Mennonites had imposed a strict separation from a unique group of violent Anabaptists who believed that their ideas were so important that they should spread them by force as necessary. Amman, looking back after 150 years, viewed the original ban under extreme circumstances as a practice that should be normative rather than exceptional.

The Anabaptists, to their credit, come into existence as the Reformation group calling for the elimination of state control over religion. In this respect they were ahead of their time. But the Amish represented a step backward in the movement toward religious freedom. If it is important for churches to be free of state control, why is it no less

important for individuals to be free of church control? Now of course a church has to have a creed and a standard—all organizations to be organizations have to have a commonly shared system of belief and practice. But the church at its best is a voluntary fellowship of those who choose to meet together because of the commonly held belief in the Incarnation—that God has come to us in Christ to redeem us. Such a fellowship is liberating rather than binding, including rather than excluding, celebrating rather than denunciatory, focusing on primary issues rather than secondary issues, and uniting rather than dividing.

When, in 2003, I wrote *Letters to Young Scholars: An Introduction to Christian Thought* for my freshman honors students, it gave me the occasion to develop at some length my idea of the Christian church. The following is taken from the chapter entitled "The Fellowship of Believers."

> The basis for Christian fellowship is the Incarnation and its meaning! The Christian church dates from Christ. It develops from who He was, what He said, what He did, and what He offers.
>
> The Church of Jesus Christ exists wherever there is the intersection of the divine love and fellowship of the Holy Trinity with the human love and fellowship of a group of believers. The fellowship follows and presupposes human faith but it transcends and expands from mental consent and verbal proclamation of theological constructs to the dynamic and electric reality of ultimate love and joy. It is eternal participation in the divine banquet and the divine dance.
>
> It is important at the outset to distinguish between what Jesus called "the Kingdom of God" and Christendom. The former is the vision, the ideal, the potential, and even the earthly

realization in Christianity at its best; the latter is the flawed, all too common historic record of the humanly administered organizations of those who have identified themselves as followers of Christ. Much of the criticism against Christendom is justified; however, most of the objections to Christianity are really objections to Christendom. Christendom is an organization based upon power; the Christian ideal is a fellowship based upon a common and mutual love. Of course, in practice the typical local church will seek to maximize divine authority and minimize human authority. The wise and humble church leader will not want and certainly not seek, let alone demand, an unquestioning personal "followership". Rather, in the Spirit of John the Baptist, he or she will ask the parishioners to "follow me no more than the extent to which I follow Christ, or better yet just seek to follow Christ as closely as you can."

How then does "following Christ" express itself in a local church? The following are some basic characteristics:

1. The members of the fellowship want to meet together regularly. Is it possible to be a Christian without going to church? Yes, of course, but it is not natural and usually not conducive to mental and spiritual health. God made us as social creatures. Christianity is a social religion as well as a personal one. We rarely function well in prolonged isolation. We want to share and celebrate that which is most important to us. We need to regularly participate in an environment of mutual encouragement.

2. This fellowship is informal and readily available as well as formal and scheduled. If we are to pray without ceasing and meditate upon the Scriptures day and night, then it will be natural for the fellowship and its external

witness to be easily accessed when needed. This concept is often understood well by Sunday School classes, small groups, rescue missions, shelter houses, coffee shops, and hot-line systems. Taverns understand well the universal need for social interaction; people patronize them for psychological no less than physical reasons—and they are readily available. Churches would do well to imitate the availability of taverns perhaps by operating a late afternoon/evening eating and gathering place whether on their premises or elsewhere. The book of Acts frequently describes the early Christians as "breaking bread together."

3. The fellowship members celebrate in union their common discovery of the One Great Thing, namely the coming to us of the love of God in Christ. This union is so valuable that the members refuse to focus on secondary issues if doing so threatens the joy of their collective oneness with their Maker. The fellowship is creedal but the group is wary of an emphasis upon creed and structures and formal membership in a manner that unnecessarily divides, as has happened so regularly in church history. It recognizes that unity in Christ is both precious and precarious.

4. The fellowship makes it easy for its participants to hear God. It is determined that nothing interfere with this. The messenger must not get in the way of the message. The system must not obscure its reason for being. A focus on secondary issues must not dilute or divert the focus on the central reality.

5. The believers genuinely care for one another. Jesus said "You will know them [people in general] by their fruits" (Matthew 7:16), and also the primary way you shall recognize Christians is by the love that they have for one

another (John 13:35). The church, with the family, is one of the best human institutions for providing growth, encouragement, correction, unconditional acceptance and affirmation. There exists a well-nigh universal need to be legitimatized and even affirmed by one's significant others in that to which one most aspires; the fellowship offers this. The believers accept each other in celebration of their general acceptance with God; they view rejection as a contradiction of their essence. Also, the fellowship does not reject the spiritual contributions of any of its members as they come from the gifts and spirit of God; it does not accept the idea, for example, that only people of one race or one sex can participate in realizing the most important thoughts or making the most important decisions.

6. This all-encompassing love extends not only inwardly to the group but also externally to the entire world. In its outreach, the group seeks both to share the good news in Jesus and also to "give the cup of cold water in Jesus' name." One might argue that the most effective and natural way of witness is for the group to focus with utter seriousness on being a loving fellowship and then inviting visitors to experience how a gratefully redeemed group functions; then once they observe the community dynamics, they then can decide if they wish to join the believing fellowship. While preparing this essay I discovered a marvelous example of "giving the cup of cold water" directly to the external world. My wife (Becky) and I were visiting in a city in Canada where I discovered in the local telephone book a specific Christian denomination that had listings for the following organizations and services: a refugee church for Laotian immigrants, a "middle- man" distribution center for Third-World crafts, a coalition for refugee support, a

Third-World aid and development organization, a local thrift shop, and an office for peace and conciliation services.

At its best, the Christian church has been the most widespread significant source for good in the world; often, however, it has fallen far short of its ideals. In one sense the latter is not surprising, for the Church has long been such an influential institution that it is understandable that the powerful—and those seeking to be—have sought to be members and leaders for a variety of wrong reasons. Each of us does well to be fully aware of this negative record even while building and maintaining our branch of the worldwide Christian fellowship by focusing primarily on 1) the person of our Savior and 2) the example of those who have most faithfully followed Him.

Document Seven

MY CREED

1. I believe that the Creator God is light (truth) and love (goodness);

2. …that the purpose of life is to seek truth and to grow in love, in other words to seek God, walk with Him in fellowship, and reflect His image–things which we can do to a significant degree in this life and more fully in the world to come;

3. …that God has come to us in Christ (the Incarnation) to teach us, walk with us, fill us with His Spirit, and pave the way for our eternal life;

4. …that this world is a mixture of God's creative goodness and the past and continuing effects of the Fall, and that we all long for something better;

5. …that this world is our home for a season and we should seek to redeem it as much as possible even while realizing that its ultimate redemption will await the new order;

6. …that human beings are both individual souls and social beings and each person needs to devote adequate time and attention to both personal development and also life in community;

7. …all life is sacred, and all people are important;

8. …life is both a serious duty and a relaxed, joyous celebration;

9. …God's burden is light, while the demands of the self and other human task masters can be oppressive;

10. …as long as God is in His heavens, all, ultimately, is well.

Wedding Picture, 1962

5. EARLY TRANSITIONS

For what wears out the life of mortal men?
Tis' that from change to change their being rolls;
Tis' that repeated shocks, again again,
Exhaust the energy of strongest souls
And numb the elastic powers.

--Matthew Arnold

All changes, even the most longed for, have their melancholy;
for what we leave behind us is a part of ourselves;
we must die to one life before we can enter into another!

--Antole France

Weep not that the world changes—did it keep
A stable, changeless state, 'twere cause indeed to weep.

--William Cullen Bryant

Through loyalty to the past, our mind refuses to realize that
tomorrow's joy is possible only if today's makes way for it;
that each wave owes the beauty of its line only to the withdrawal of
the preceding one.

--Andre Gide

Scholars of human development identify many stages of life ranging in number from usually a minimum of three upward to a dozen or more, with nearly as many intermediate, transition stages linking them. In my personal experience I think of childhood, youth, early adulthood, later adulthood, and the senior or mature years. An alternate way of classifying human growth is by major life relationships and responsibilities such as the period of major dependency upon parents, school days and the

movement toward independence, college and preparation for adulthood, the assumption of a career, marriage, parenting, career maturity, spiritual maturity, and physical decline. People move from one stage to another with varying degrees of ease or difficulty.

The easiest major life changes for me included moving in 1965 from Grabill, Indiana, where Becky and I had been teaching secondary school, to East Lansing, Michigan, to commence doctoral studies at Michigan State University; beginning parenthood in 1966 with the birth of son Matthew; the move of our last children Peter and Melodie, from home to college in 1992, and the work force in 1996; and the death of my parents, Mother Rhoda in 1995, and Father Loyal in 2001.

The move to Michigan was an anticipated one. We continued at Leo High School until we had both completed a master's degree. Secondary teaching was more fulfilling for Becky than for me. While the Leo students were better behaved than was the case in most schools (largely due to the rural, considerably Mennonite community culture), it was still a secondary education environment where I saw my role as part educator and part policeman (controller of behavior). The latter role I could perform but did not care to do so for a full career. In September, 1964, we announced our plan to resign at the end of that school year. Principal Loren Jones was grateful for the early notice. The relocation to Michigan State University was attractive in several ways. It allowed me to prepare for college teaching, and to do so in another Big Ten institution (I had earned a master's degree at Indiana University, Bloomington) and one that was near family (sister and brother-in-law Lenore and Walt Chernenko were teaching in Durand, Michigan, located thirty miles east of our new location).

Becoming a parent for the first time produces a sense of awe. When added to the demands of graduate school, it also could be overwhelming,

but in our case it was quite manageable because Becky had the capacity to assume a large load both physically and psychologically. Essentially she played the role of both breadwinner and mother during our Michigan State period. When she stopped teaching for one semester when Matthew was born, we were able to live on the savings from our double income days at Leo.

When our children left home for college, we were doubly blessed in ways not available to most parents. First, all four children went to Taylor for all four undergraduate years (Mark enjoyed the experience so much that he extended his stay to five years). This meant that they only moved one mile away. We still saw them often. Secondly, under Taylor's benefits program, children of faculty pay no tuition, only room and board. Thus both in terms of geographic distance and financial outlay, the adjustment of children leaving home for college was minimal for us.

My parents lived very long lives and never moved to a retirement home. When they passed, it was more a celebration than a trauma or major adjustment.

The two transition periods during which I experienced the greatest difficulty were those from childhood to youth (adolescence) and from college to post-college early adulthood. In both cases the difficult period was preceded by a very pleasant, even idyllic, period, namely the innocence of childhood and the very supportive environment of the Taylor undergraduate years.

The difficulty of these two traumatic periods of change was compounded by my more-than-normally sensitive temperament. I have long thought that I was born with a sub-standard emotional shock absorber. Certain things can "get to me" more than I would like. People are surprised to

learn this for I have usually internalized these feelings rather than acted them out externally. Psychiatrists would call this condition melancholy or depression. One counselor gave a diagnosis of mild depression that can sometimes increase to a moderate level.

There were signs of this even in my early days. For example, when I was too young to remember—perhaps two or three—we visited the farm of my father's Uncle Jake Gerig, located between Leo and Auburn. Dad had lived with Uncle Jake, Aunt Alice, and their daughters Carol Myrth (Brenneman) and Joy during the year when he served as the minister of the fledgling Auburn Missionary Church. During the visit in question, I witnessed Dad chopping off the head of a chicken, and apparently was so traumatized by the incident, that, according to my mother, I didn't speak to him for two weeks. Later, during the year we lived in rural Pennsylvania when I was age seven or eight, we kept a brooder house of 500 chickens. When a few of them died mysteriously, Dad called the veterinarian who found that the deceased chickens had bloated livers. Shortly thereafter while attending (with sister Lenore) the nearby one-room country schoolhouse (an experience in itself), I fell ill and went to the outdoor toilet. When I did not return in a reasonable period of time, the teacher (she taught all six grades—and fired the pot-belly stove as well) sent Lenore to inquire about me. My sister found me lying on the concrete floor of the outhouse physically ill with what I imagined was a bloated liver.

This sensitive temperament would begin to manifest itself more chronically during the second year of adolescence. By contrast, the first year of adolescence—age thirteen—involved a deficiency of sensitivity. I had greater freedom to roam the community with peers, and sometimes our adventurous spirits would manifest themselves in mischievous behavior. My mother sensed a deterioration in my character. While I never rebelled against God or my parents, it was the lowest point of my life in terms of spiritual character.

The first year of adolescence ended and the second year began quite abruptly on a night in March, 1954, (near the end of my freshman year in high school). Our family drove from Butler to Fort Wayne to attend a revival meeting at the First Missionary Church (my first church) led by one of the Billy Graham staff evangelists—I think it was T.W. Wilson rather than his brother Grady Wilson, both of whom had been long-time Graham friends dating back to their early North Carolina days. Six years earlier Graham had emerged onto the national consciousness when the Hearst newspaper chain gave publicity to his multi-week 1948 Los Angeles tent revival.

After Wilson gave his Fort Wayne sermon on that March evening, he announced that he sensed that there was someone in the audience who, if that person didn't get right with God that evening, he/she never would. That jolted me to the core—I certainly did not want to be separated from God. We were sitting in the balcony, and I asked my father to make the long trip with me to the altar. I did not know exactly what I was doing at the time, but if conversion means "to change", then I experienced a conversion, for my life changed after this event. Half of my life earlier I had invited Jesus into my life while kneeling at my parents' bedside. That occasion was a non-traumatic, somewhat formal acceptance of what I had been learning about God from my parents and in church. It involved verification rather than change. By contrast, the 1954 experience led to marked change.

I pursued the Christian faith seriously, listening to religious broadcasts on my bedroom Zenith radio, learning the Bible better, breaking with non-constructive aspects of old friendships, and making restitution for old wrongs. On the less positive side, I became increasingly anxious, wondering whether I was really going to heaven after all. So the Christian faith gave me a purpose, focus, and moral earnestness on one hand, and a sense of foreboding on the other hand. Much of the rest

of my life has been a quest to move closer and closer to the joyful and peaceful part of the Christian experience. While the fear of the Lord may be the beginning of wisdom, surely the joy and sweet fellowship of the Lord represent the culmination of wisdom.

During this new awakening, the degree to which I separated from the world may have been both necessary and excessive, as illogical as that sounds. Now in my later years, I greatly enjoy high school class reunions and look at my classmates with affection and a greater capacity to embrace them. Actually during the last three years of high school, I separated more in spirit than in physical presence. While I did abstain from certain social activities, I always was extremely involved in athletics and increasingly in other directly school-related activities (e.g. student government, drama, and clubs) so that by my senior year, for the first time in my life, I felt over-extended. The continuing paper route and an increased commitment to home work (my grades got better every year in high school) meant that I had little discretionary time in the evenings.

The transition from high school to college was so easy in large part because I did not have to be so concerned about separating from the world, for at Taylor most of my world was Christian also. Never in my school experience had this been the case. I was less confident about how I would adjust to college academically. At the outset of my freshman year I sensed the feeling of not knowing whether I would excel or fail in my studies. This uncertainty led me to study hard with the result that after four years I ranked eighth out of a graduating class of 120 (my high school rank had been eighth also—but out of a class of 51). Taylor early identified me for leadership roles. During my early college days, student body president Duane Cuthbertson, noting that I had been a student council president in high school, invited me to give a speech representing the freshman class at an opening-of-the-

year assembly. This led to an election as president of the freshman class and a subsequent undergraduate career in leadership roles. I did miss winning election as student body president, losing by two votes to Joe Brain, who subsequently has spent approximately as many years teaching at Harvard as I have at Taylor. Election as senior class president meant that the Alumni Office has viewed me as President of the Class of 1961 for life, for purposes of organizing class reunions and other activities. Partly because leadership positions came as easily as they did in high school and college, I have not felt compelled to seek them assertively in adult life.

The two years (freshman and sophomore) on the reserve basketball team were also meaningful. While I started most games, my role was more of a supporting player than it had been in high school. Conditioning became a factor, with most of our practices being limited to half court (the varsity team was at the other end of the court during the first half of practice, and then it dominated the time during the full court scrimmages at the end of practice). Subsequently, during games, I became tired easier than had been the case in high school. I was somewhat undersized as a college forward and with the coming of an exceptionally strong class of players during my sophomore year, I decided to retire to the intramural league for the last two years.

College friends included roommates Larry Fuhrer, Bob Larson, Bob Biberstein, Les Goodner; residence hall mates Bob Bruce, Leif Holgerson, Dan Thor, Bob Olson, Pete Schug, Ray Smith, Neil Volk, Russ Oyer, and Don Leigh; classmates John Affleck, Bruce Brenneman, Stan Burden, Duane Houser, Wayne Augustine, Gary Foss, Gary Forbes, Dan Freeman, Fred Pomeroy, Greg Mauer, Sheldon Bassett, Dick Baarendse, Joe Brain, Byron Fox, Nelson Gould, Floyd Fleetham, Sam Delcamp, Marti Brose, Judy Boll, Ruth Volk, Jane Heinline, Beverly Corts, Woody Blaker, Barb Jacobson, Leon Jones, Paul Jorg, Hubert

Kuhn, Herb McIntosh, John Oswalt, Jim Reynolds, Ruth Rock, Veryl Roth, Carolyn Sandstrom, Ed Williams, Rex Taylor, John Macoll, Bill Klinger, Stan Morton, Irv Polk, Ron Spade, Bernie Tucker, and Phil Wickersham. Basketball friends were Bob Biberstein, Dave Mettee, Tim Diller, Bob Blume, Dave Condon, Bob Bruce, Ken Hutchins, and Louis Whisler. History major colleagues were Dick Baarendse, Bob Bruce, Dave Boyer, Nancy Leichty, Dick Nicewonger, Rex Taylor, Ron Spade, Sally Runyon, Joan Graffis, Jerry Goss, and Ray Bachman. Other friends were Ted Curtis, Carol Miller, Duane Cuthbertson, Marty Hess, Wally Roth, Jimmy Key, Jack King, George Glass, Rocky Jordan, Betty Augustine, Jeanne Granning, Kathy Stuart, Judy Liechty, Nancy Hinkle, Doris Bluhm and Ruth Wolgemuth.

The transition from college into early adulthood was very difficult because in multiple ways I experienced a reduction in positive reinforcement from my new environments. A teacher is an authority figure, and adolescent students don't always appreciate such people. Making the situation worse was the fact that my first year load included one study hall and two sections of freshman General Mathematics (math was my teaching minor). Supervising a study hall involves no intellectual stimulation for the teacher, but only the police-like duty of assuring a quiet environment (i.e. keeping the peace). All students needed to complete one year of high school mathematics, and General Math was for the students who lacked either the aptitude for or the interest in Algebra, and, worse yet, many of them lacked motivation or interest for studying in general. One redeeming element in the General Math class was its partial emphasis upon consumer education. Principal Loren Jones was very willing to work as well as he could to help the faculty find a satisfactory course load, and after that first year, I had no more General Math or Study Hall assignments. My fourth and last year at Leo was the best one. I had just completed my Masters Degree (primarily in American History), and when Richard Weick transferred

to New Haven High School, I inherited all of the junior American History classes.

My first year at Leo was Becky's second year there. We dated most of the 1961-1962 school year and then were married on my 23rd birthday, August 18, 1962, in Berne, Indiana, with Becky's older brother Curt, performing the ceremony.

Becky, 4 ½ years older than me, was very much ready to get married; I was not. Later a counselor told me that he did not think I was ready to marry anyone at that point. So why did I ask Becky to marry me? I thought she was a good catch—probably as good as I was likely to find, and if I waited too long she might no longer be available. She was beautiful, capable, competent, independent, and professional. We had much in common in religion, career, sports, and cultural interests. She was also assertive, and it took me time to learn how best to relate to that. Part of my difficulty in giving up bachelorhood involved narcissism on my part. Throughout school days, while I was slow to date, I enjoyed considerably the understanding that girls were interested in me, and, more than I had realized, I was dependent upon such continuous positive feed-back for my feeling of well being. As a married man, that part of life would come to an end. I had never thought that I would want to be a bachelor forever, but it would have been less traumatic if transition from singleness to marriage had occurred more gradually.

A third difficult post-college experience was graduate study. I pursued the master's degree at Indiana University, Bloomington, during the 1962-1964 period (three summers and independent studies during the 1962-1963 school year). The Ph.D. student years at Michigan State University involved the residence period of 1965-1968 (two and one-half years), and then two years completing the dissertation during my first years of teaching at Taylor. The graduate school was very fulfilling

on many levels, and my grade point average at both Big Ten schools was as high as it was at Taylor (3.6/4.0), so why the trauma? Much of the difficulty was that while I ended with a very acceptable average at both Indiana and Michigan State, I did not begin that way. I came into both programs choosing to learn more broadly in areas for which I had less background (e.g. Russian and Spanish history in contrast to my primary area of American history) and earned some C grades; and in graduate school, of course, a 3.0 as opposed to the undergraduate 2.0 was the minimum average needed to graduate (previously I had never had a collegiate C grade). While seeking breadth initially was a good idea in theory, it was a poor one in terms of practical considerations. It would have been better to establish myself first in the area where it was easier to earn top grades. Also, in a doctoral program, the ultimate fate of the student can be dependent upon subjective considerations. Horror stories exist of students investing years in programs only to be rejected at the end, sometimes because of political or personal considerations or even whims. Thus there can be much uncertainty about one's standing. Fortunately, I was able to develop a cordial working relationship with three professors, Robert Ferrell, American diplomacy historian at Indiana, Harry Brown, Nineteenth Century and Frontier American historian at Michigan State, and Thomas Bushell, modern English historian also at Michigan State.

Robert Ferrell was fun with his wry smile, ready quip, and relaxed manner. As a scholar he was a prolific writer and masterful teacher of writing. A student of Samuel Bemis of Yale, he was the doctoral mentor of cousin Joe Grabill. A former professor at Michigan State, he was a skilled organist and wore distinguished looking bow ties. His *American Diplomacy* is still a classic textbook.

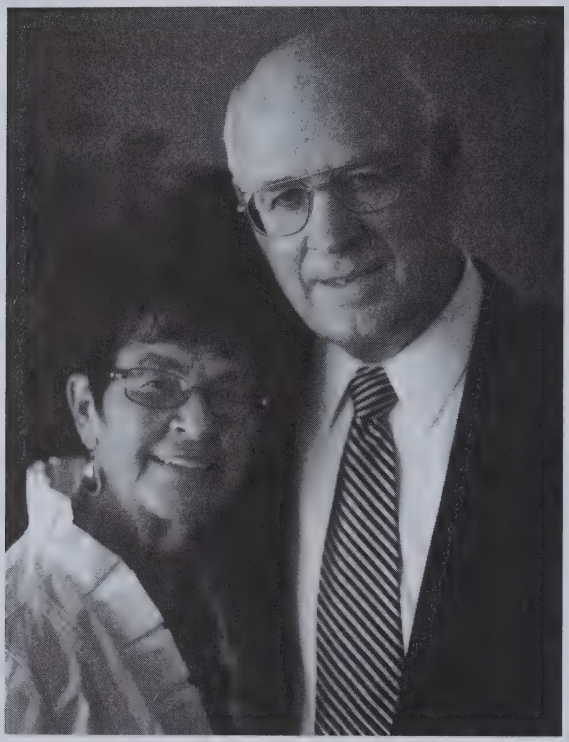
Harry Brown was my doctoral mentor. I selected him less for his scholarly reputation than because he was a trustworthy, supportive

gentleman. He was a student of Paul Gates of Cornell who in turn was a student of Frederick Jackson Turner of Wisconsin and Harvard.

Turner's "frontier thesis" has been one of the most influential interpretations of American history. Brown himself became an authority on President James Garfield, the only preacher to go to the White House. A bachelor, he showed special interest in our children.

Thomas Bushell was an Englishman who led me to love English history and served on my doctoral committee. As an instructor, he lectured with precise articulation, passion, and body language. He was very supportive of my academic efforts, and I took perhaps five classes with him. I was sad when I learned of his premature death and amazed to learn of its nature. While seeking to give up smoking, he replaced cigarettes with gum. While relaxed with a book in his chair one evening, he fell asleep; the gum lodged over his windpipe, and he never woke up. I remember these three mentors with deep affection.

With both the masters and the doctoral programs, the completion of the degrees brought a major sense of relief. After finishing the first graduate program at Indiana in 1964, the last of four public school teaching years (1964-65) was the most relaxed one. Then with the successful ending of the doctoral program in 1970, I experienced physical as well as psychological relief. I experienced fewer periods of illness (typically flu and the prolonged period of fully recovering from them). I viewed as apt Dean Gordon Zimmerman's comparison of the completion of the doctoral program to the removal of a bone that long had been lodged in one's throat. The most difficult decade of my life was now over.



Fiftieth Wedding Anniversary, 2012

6. A SECOND FAMILY

Other things may change us, but we start and end with family.

--Anthony Brandt

The family is the association established by nature for the supply of man's everyday wants.

-- Aristotle

Children are a blessing of the Lord.... Happy is the man whose quiver is full of them.

-- Psalms 127:3, 5

A happy family is but an earlier heaven.

-- John Bowring

No two people - no mere father and mother – are enough to provide emotional security for a child. He needs to feel himself one in a world of kinfolk, persons of a variety of age and temperament, and yet allied to himself by an indissoluble bond which he cannot break if he could for nature has wielded himself into it before he was born.

-- Pearl Buck

Becky and I are both Swiss—as far back as we can trace our ancestral lines and with no known exception. This means, obviously, that our children are all Swiss. That pattern stops with the children, however, and that is fine. God's family is broad indeed. We have become part of the American melting pot.

In earlier chapters I traced my lineage. In the first half of this chapter, I do the same for Becky's line. While my Swiss ancestors were three-fourths Amish who relocated for religious freedom from Bern

Canton across the French border into Alsace Province, Becky's Swiss ancestors were over one-half Mennonite (primarily her father's side) who also relocated for religious freedom from central Bern (Langnau) to the remote Jura Mountains of Northern Bern near the French border. Also, just as the state-church Ringenbergs appeared to be Amish-sympathizers, so also the state-church Spichigers and Mettlers (Becky's maternal side) may have been Mennonite sympathizers. For example, according to Becky's sister, Winifred, the maternal grandparents were pacifists.

Both of Becky's parents, Tillman Homer Lehman (1898-1962) and Edna Emma Spichiger (1901-1982) were born in Adams County, Indiana, and lived there most of their lives. They spent their early married years in Berne. When they moved west of town in 1935, apparently they might have assumed either the Lehman homestead northwest of Berne or the Spichiger farm southwest of town. They chose the latter. Becky thinks they got the better of the two farms. Father Tim worked as an upholsterer for Dunbar Furniture, Berne's first and most upscale furniture company, before settling into full-time farming. Before marriage, mother Edna worked at the Berne Manufacturing Company (also known as the Overall Factory), Berne's first production company of any type.

The Dunbar Company developed from L.L. Dunbar's buggy and carriage factory in Linn Grove (near where Becky later grew up). Then from the idea of upholstery in buggies, Homer Niederhouser, working with Aloysius Dunbar, began to make upholstered chairs in 1916 and three years later relocated the furniture business to Berne, with its railroad, where it specialized in high grade commercial contracts (e.g. Dunbar clients included NBC Studios, Purdue Memorial Hall, the American Legation in Athens, and the Queen of Jordan's Palace in Amman). Later Niederhouser became president of Smith Brothers

(founded in 1926) of Berne with its more competitive line. Berne Furniture Company began in 1925, and with the growth, also, of local furniture stores, Berne began to call itself the Furniture Capital of Indiana.

The long-time president of the Berne Manufacturing Company, Jacob P. (J.P.) Habegger, was the same man that earlier had paid for the ocean passage of Tim Lehman's father, David, and David's two brothers, Benjamin and Karl, when they migrated in 1883 to avoid the troublesome new Swiss military requirement of 1874 which identified every young man as liable for military service.

J.P. was a first cousin of the teenage boys, and he himself had migrated from their Jura Mountains home with his parents seven years earlier. Very active in the First Mennonite Church, J.P. coordinated the local effort to aid Russian immigrants who left that country in the 1920s and 1930s because of severe persecution following the Communist Revolution, and he served as president of the building committee for the 1912 church (the current sanctuary) which has long been the largest Mennonite Church in the world. Also, in 1920, he made an around-the-world trip with Pastor J.W. Kliewer to visit and encourage overseas missionaries. He served as a Sunday school teacher for over fifty years.

I wish that I had known my father-in-law better. Tim Lehman died six months after I first met him during the Christmas season of 1961. But I am glad for even those six months. Tim was friendly, non-pretentious, direct, and, like myself, was curious, liking to ask questions. He enjoyed teaching the Sunday school youth and singing with the Mennonite Choral Society (and taking Becky along as a participant beginning when she was in the seventh grade) in their performances

of The Messiah, The Creation, and The Elijah in the church in which he had been raised.

He identified my father with Oscar Eicher, who had been the minister of the West Berne Missionary Church (the original Missionary Church) and was the father of Marilyn Eicher Lehman, who married Becky's next oldest sibling, Sam. Oscar Eicher used to remind me that I was born on his birthday, apparently during his Fort Wayne Bible College days when he was studying with my father.

Edna Lehman lived until 1982, so I knew her on the farm, at her subsequent home on Van Buren Street in Berne, and in her last years at the Swiss Village Retirement Community. Edna was a hard-working, no-nonsense, busy mother who loved her garden and her work with her church Mission Band for Children. My favorite Edna Lehman quotations are "Life is just one thing after another," and "The more of these modern devices that you get, the more things there are to go wrong." Becky's brothers said she often told them, "One daresn't complain."

Becky's paternal line contains more complete records and is more closely associated with the founding of Berne than is the case with her maternal line. Although the Adams-Wells County border area near the village of Vera Cruz (located about five miles north of Becky's homestead) had been home to Swiss Mennonites since the 1830s, and Swiss Amish and Swiss Reformed since the 1840s, it was the town of Berne in south-central Adams County that was to become the cultural center of the Adams County Swiss beginning in the early 1850s. The founders of Berne migrated as a group of 70 or more from the Munsterburg community in the Jura Mountains of northwest Bern Canton, Switzerland, in the spring of 1852. Most members of this group descended from the Munsterburg families

of Peter Lehman (1780–1860) and Peter Sprunger (1757–1840). Becky's paternal grandparents, David F. Lehman (1866–1941) and Emma Sprunger (1870–1942) came from these two family lines. Although David did not migrate with the original group, his uncle Peter S. Lehman (1821–1899), a thirty year-old minister, organized and led the 1852 group exodus. David's cousin (once removed), S.F. Sprunger (1848–1923), as a young boy was also a member of the 1852 migration party. Lehman and Sprunger were the first two ministers of the Berne Mennonite Church, with Sprunger the more effective of the two because of his superior interpersonal and organizing skills. His lengthy primary tenure lasted from 1868 to 1903. He brought the church greater unity and sense of inner religion, and involvement in evangelical activities, including overseas missions. The Global Anabaptist Mennonite Encyclopedia Online (GAMEO) reports of Sprunger that "probably no one [was] more highly respected in the history of his own congregation nor more influential among the 19th century Swiss Mennonite immigrants of Ohio and Indiana."

Still another cousin of David, Japhet F. (J.F.) Lehman (1860-1932), son of Peter S. Lehman, was cited by the 1955 Mennonite Encyclopedia as one of the two most significant leaders (along with S.F. Sprunger) of the Berne Mennonite Church during its history to that point. From 1896 to 1930, Lehman managed the Mennonite Book Concern, the publication headquarters and bookstore of the General Conference Mennonite denomination. He also had lengthy tenures as Sunday School Superintendent (they called him Mr. Sunday School) for the Berne Church, Executive Board member of the Indiana Council of Religious Education, and member and president of the Board of Trustees of Bluffton College.

Emma Sprunger Lehman was the daughter and granddaughter of early Berne leaders, Abraham A. Sprunger (1841-1906) and Abraham

B. Sprunger (1819-1896), both of whom migrated from the Jura Mountains in 1854, two years after the great migration. Abraham B. purchased an 80 acre farm on what is now the northwestern part of Berne. From that land he gave one-half acre to the Mennonite Church to build their first house of worship (the 1860 Munsterberg Church) and the first cemetery for the congregation (both located on the site of the present Muensterberg Plaza, with the clock tower, at the northeast corner of the intersection of Highways 218 and 27). When the Grand Rapids and Indiana Railroad announced that its line was coming through the area, Sprunger and John Hilty in 1871 laid out the first plat of lots that would become the city of Berne.

Emma's father, Abraham A. Sprunger, became the first president of the Bank of Berne in 1891, and served as the Mennonite Church treasurer for many years. Her Uncle Peter A. Sprunger became a well-known homeopathic doctor; her Uncle Samuel Lehman (married to Elizabeth A. Sprunger) was the early keeper of the Berne genealogical records until his death in 1914, and her Uncle John A. (J.A.) Sprunger was both the most significant town developer and promoter and the most controversial religious figure during the turn-of-the-century period. His businesses included grain, hay, dry goods, grocery, mills, lumber, hotel, land development and orphanage enterprises. Influenced by the Christian and Missionary Alliance movement of A.B. Simpson, he began to promote overseas missions, divine healing and prophecy, and emotional and revivalism forms of religion. On a preaching tour of Bern Canton, he brought American-style revivalism to the Mennonites there. Too innovative in thinking and aggressive in personal style for the Berne Mennonite Church, he withdrew in 1892, held his own church in his orphanage, and eventually became a founder of the Missionary Church Association in general and of the Berne Missionary Church in particular. The Berne Mennonite Church and the West Berne Defenseless Mennonite Church did not appreciate losing members to his new movement.

Most, if not all, of the early Berne leaders identified above as related to David Lehman or Emma Sprunger Lehman are undoubtedly related to both—just closer to one or the other. For many if not most of the Berne Mennonites are related to each other. David Lehman's grandmother was a Sprunger, and Emma Sprunger Lehman's great-great grandmother was a Leeman (an earlier spelling of Lehman). Indeed both David and Emma descend from Peter Sprunger (1757-1840), David being a great grandson and Emma a great-great granddaughter. This means of course that David and Emma themselves were related as second cousins once removed. Among the ancestral names in David's line are Neukomn, Bogly, Rothlisberger, Gerber, Schmied, and Beer. Emma's ancestors include the names of Luginbuhl, Steiner, Zurcher, Amstutz, Rothlisberger, Gerber, Hochstettler, and Schumacher.

Becky's maternal grandparents, David Spichiger and Magdalena Mettler Spichiger, purchased the farm on which both Becky and her mother grew up. The current occupants, brother Jim and Bonnie Lehman, traveled to Indianapolis in 2006 to receive a certificate from Indiana Lieutenant Governor Becky Skillman in recognition of the homestead being owned by one family for 100 years. David's obituary describes him as "an indefatigable worker" even after his formal retirement. His parents (John and Verena), both named Spichiger, were first cousins and immigrants from the Swiss Jura. She migrated in 1854, at age 22, with her brother John; her husband-to-be—also named John Spichiger—came to America two years later. Like so many mid-nineteenth century Swiss immigrants to Indiana, both John and Verena (also known as "Fanny") resided in the earlier Swiss community in Wayne County, Ohio. They married there before migrating to the Berne area, perhaps in 1859. And then came the Civil War (1861-65) and the first military draft in American history. Swiss-American Mennonite communities tended to be very appreciative of their new country and strongly pro-Union, but most of them were also

largely pacifist. Some young men, especially the unbaptized, enlisted. Many paid the fee for exemption—typically $300 to $600 (nearly a year's wages). The Berne Library genealogical record says that on October 15, 1862, "John was drafted and served with the 1st Regiment of Indiana Cavalry Volunteers." Although being drafted and serving as a volunteer appear contradictory, a possible explanation is that he faced the likelihood of being drafted and then chose to enlist.

The decision to become a soldier must have been a difficult one for John as he was a family man and there had been many Mennonite influences in his life. Yet even the Berne Mennonite Church history identifies two of its young men as enlisting, namely John Baumgartner and Peter Stauffer—both of whom died. John Spichiger was a skilled carpenter and father of three children when he became a part of Mr. Lincoln's army. The records show that he served nine months with Company M before dying July 17, 1863, on the boat "on the way home," north of Helena, Arkansas, and was buried in the Mississippi River. The most significant fighting in the West shortly prior to John's death was the siege of Vicksburg (May 19-July 4). Perhaps he was critically wounded in this battle, which together with the simultaneous Battle of Gettysburg (July 1-3) represented in those two Northern victories the most militarily significant turning point of the Civil War.

The most striking thing to me personally about the ancestral line of Becky's Grandmother Spichiger is that her father was born in the same Thunersee (Lake Thun) area as was my Grandfather Ringenberg. In both cases they represent family lines that came to America directly from their traditional Swiss ancestral home area (or heimat) rather than from an area to which their ancestors earlier had been forced to flee because of religious persecution. (These earlier removals occurred primarily from 1671-1711 to Alsace Province, France, and from 1710-1730 to the Jura Mountains of northwestern Switzerland.)

Great grandfather David Mettler came from the city of Thun on the northwestern shore of Lake Thun, which with Lake Brienz, is one of two twin clear-water lakes with their waters coming directly from the Swiss Alps and which are separated by the tourist city of Interlaken (meaning between the lakes). It is at the city of Thun that the Thunersee empties into the Aare River, thus originating the largest all-Swiss River; it flows to the capital city of Bern and from there to the Rhine River where it is a larger stream than the Rhine River at the point of juncture. Grandfather Ringenberg was born on the south shore of Lake Thun in the village of Leissigen. On our 1997 visit to Switzerland we enjoyed a motor boat ride on Lake Thun from Leissigen and a visit to the castle town of Thun, where in the plaza below the castle hung a banner commemorating the one-hundredth anniversary of the death of Johannes Brahms. Brahms enjoyed his summer visits to Thun. He is my favorite composer, with his majestic German Requiem being my all-time favorite piece of music.

Among the ancestral names in the line of David Spichiger are Burkhalter, Gerber, Althouse, Roethlisberger, Schwartz, Aeschlimann, Bosz, Oberli, and Furer. Magadalena Mettler's forebears include the names of Nussbaum, Neuenschwander, Amstutz, Sprunger, Aeschlimann, Affolder, and Beer. The Berne Swiss sources that I found most helpful included 1) the Berne Swiss Ancestral Tree (SAT) records, a computer-based project which translated the family record of 750 Adams and Wells County couples from the 1837-1913 period and then extended those records to the present; 2) David L. Habegger and Karen Adams, The Swiss of Adams and Wells Counties, Indiana, 1838-1862 (2002); 3) Naomi (Eugene) Lehman, A Swiss Community in Adams County (2001); 4) Naomi Lehman, Pilgrimage of a Congregation: First Mennonite Church, Berne, Indiana (1982); 5) George D. McClain, Courageous Choices and Painful Separations: A History of the Abraham M. Lehmann and Maria Anna Neukomm

Family (1996); and 6) Delbert L. Gratz, Bernese Anabaptists and their American Descendents (1953).

If the first part of this chapter focused upon Becky's ancestors, the second part will consider our descendants. Our four children came in groups of two—Matthew (1966) and Mark (1968) in the late 1960s, and Peter and Melodie (1973) five and one-half years later. In the mid-and late-1970s we referred to them as the boys and the twins. All four attended Taylor's pre-school, Eastbrook Public Schools and Taylor University. All four completed early swimming classes and as high-schoolers worked on the Taylor summer crews (dining commons, mowing and painting). All participated in the very active youth programs of the Upland Evangelical Mennonite Church. Also, each had his or her special trip (Matthew with Dad to London, Switzerland, Germany, France, and Belgium in 1985; Mark with Dad to San Francisco, New York, Washington, Chicago, and Cincinnati during the Christmas vacations, 1986-1990, and Peter and Melodie with Mom and Dad to London in 1987.

Matthew was a precocious and curious child, walking at nine months with a favorite early activity being climbing into the kitchen wastebasket or large pull-out drawers. He was the only child to live in Michigan with us during my graduate school residence. While he slept through his first Big Ten basketball game (Michigan State vs. Purdue), to this day his favorite sport to follow is college basketball. An explorer and adventurer, he has always enjoyed challenges that tested the limits of caution. Sometimes then he went beyond these, but usually not very far beyond them. For example, he liked to explore the Taylor underground (utility line) or over ground (roof tops) with his friends. One time he (who actually had a childhood fear of heights) took the young twins up on our roof with his friend for a picnic. He would pursue ventures like a long bike trip or a western camping-

out trip with his friends. When he finally reached the ruins of the Ringenberg Castle in Switzerland, he was in his glory. Currently in his 40s, his favorite modes of competitive challenges are board games with his friends and race-walk contests several times a year. His near-perfect high school SAT math score of 780 reflected his analytical, perceptive skills. He thought of becoming a lawyer, but then decided that he could do more good in the field of social work. He might have become a counselor for children, but found at the University of Kentucky that he really enjoyed teaching—especially the challenge of making concepts clearly understandable. At his M.S.W. graduation he received recognition as the top social work graduate student. His Ph.D. in social work (Washington University of St. Louis) program was more difficult—especially in navigating its political aspects, but he finally endured, graduating in 2004, after he had already begun teaching at Valparaiso University. A favorite avocation involved being in nature—woods, mountains, water, and snow. Fortunately he lives near the Indiana Dunes at the southern end of Lake Michigan. Of the four children, Matthew is the one most like me, especially in temperament, mood, intellectual habits, and vocation.

Mark was the first of the three children to be born in Upland, arriving after our first semester here and a week or two after we moved from the Stamper Apartments to our McCabe Avenue home where we still reside—two additions and several renovations later. He was born with two physical abnormalities, namely a curvature or bowing in the left tibia and a recession in the chest cavity. The doctors focused on the leg, considering it a rare situation and not quite sure what to do with it. For several years he wore a brace. While this slowed him down some, it did not keep him from being active. Even before he was two, he loved to shoot baskets in the garage hoop, and I recall his strong swing in Coaches Pitch baseball where he accumulated a lot of RBIs knocking in to score the faster boys on the bases. Later

as a teenager his favorite activity was playing basketball on our neighborhood concrete driveways with his best friend, Greg Kroeker. They especially liked the Kroeker court with its flexible-height goal, which could make easier their "dunking" practices. By age seventeen he was dunking in the full-size high school goals—the first and only one in our family to do so. His abnormal leg must have been very strong to tolerate all of that pounding. When Mark was twelve, Becky took him to the doctor because of a skin growth on his back. The doctor checked it to see if it was cancerous, but it wasn't. Age sixteen brought a collapsed lung incident—perhaps influenced by his reduced chest cavity—which placed him in the Ball Hospital in Muncie for a week. At age nineteen and while living at Taylor, Mark was diagnosed with congenital neurofibromatosis (or elephant's disease) when small, puffy bumps or benign tumors began to appear under his skin. Undoubtedly the earlier-to-appear leg and chest abnormalities were merely other manifestations of the same disease. Mark's awareness of his neurofibromatosis had a dramatic effect upon him. He showed more maturation—spiritual and otherwise—in a short period of time than I have ever witnessed in a family member. The Taylor community is at its best when one of its members is suffering, and several of the students gave him special attention and concern in this period. Some of them were connected with Union Chapel Church in Muncie, and this began Mark's many-year close affiliation with that church where he became a leader in the college and career group.

It was at Union Chapel where Mark met his first wife. They married in 1997, and shortly thereafter relocated to Florida. When she left him in 2002, it was difficult for him, but he adapted well.

Other challenges which Mark has had to deal with include second child syndrome (which can be more pronounced when the first two children are of the same sex and close in age), being a late bloomer, and

being one of the younger members of his school class (in retrospect, it would have been good to have had Mark begin school a year later). Mark is one of my heroes, for he experienced more disadvantages and difficulties than have the rest of us in either of my families, yet he chose to respond to them in ultimately constructive ways.

Of course, life has not been all difficulty for Mark. In many ways he has lived a pleasantly normal life. As a young child he was anxious to please and was very helpful around the house. One incident—humorous in retrospect—at age two or so illustrates his sensitivity. Becky took him to Marion on a shopping trip. On a quick stop at one store, she left him in the car. He somehow pushed the gear shift and the car rolled across the street, stopping in a parking lot. Knowing that he had done something not good, he crawled in the back seat to hide. There Becky found him upon her return. When he was older, he had one short period of semi-rebelliousness which coincided with his acquisition of a rock music collection.

Kiddie Kampus school helped him become more open and revealed a kind and gracious spirit. The twins liked him for a baby-sitter because he would play with them. Things of particular enjoyment for him included burning the trash, visiting the Chicago Aquarium, spending time at the Taylor Computing Center, playing golf with me, going on band trips to New York and Philadelphia, and then later living and studying at Taylor, becoming a student manager in the Dining Commons, and undertaking a 6,000 mile solo car tour of the West. As an adult he has worked in the field of insurance and finance. Among his stronger traits are his oral communication skills (his Taylor degree was in Communications) in the work place and his personal money management skills.

When we decided to have a third child, Becky first miscarried and then ten months later (1973) gave birth to the twins, Peter first and then Melodie two minutes later and feet first. Becky was happy to finally have a daughter. Matthew and Mark did not view the twins as competition as much as they had seen each other in that way. Becky noted in the Christmas Newsletter that year that "Dad is pretty good at feeding and playing with the babies, but isn't interested in the diaper-changing process." Twins demand a lot of attention, but fortunately they themselves helped in that respect for they often entertained each other. Becky drew upon her oral communication skills (she had been a speech major in college) to read stories to the twins (as she had done earlier with the older boys). Melodie in particular learned to imitate her, and when in kindergarten but before formal reading instruction, she entertained her peers by "reading" books to them as they gathered around her. Ever since then, one of her distinguishing traits has been an ability to size up a situation and make it work. She may not have been the most intelligent of the children, but she figured out how to get the best grades. While Melodie has always been a very social being, Peter has developed the best overall social skills in the family. Early evidences of this include his desire to please Melodie. He usually deferred to her.

Peter and Melodie had the advantage of being among the oldest of their peers when beginning school (comparatively speaking Mark had been younger by nine months and Matthew by six months). This helped them academically, socially, and athletically. Melodie in particular had enough friends from the Taylor community who possessed similar skills that they did much to establish the school culture in their Eastbrook class. As is the case in many families, having older siblings to keep up with in backyard sports helped in the twins' long-term development athletically. Both twins suffered grade school accidents, Peter breaking a leg in a motorized "four-wheeler" accident

on a farm lot after a four home-run game in Coaches Pitch baseball as an eight-year old, while Melodie broke her arm (gymnastics practice) and suffered a playground concussion at age nine.

Becky worked with and then succeeded George Dicken in coaching Melodie's summer youth softball teams, while I played a similar role with Dave Foy in coaching Peter's summer baseball teams. Matthew helped me as a coach during Peter's last year of Little League baseball. Roger Reece aided in the development of both twins by helping Melodie convert to windmill pitching and leading many of Peter's and Melodie's post-season All-Star tournament games including a girls 15 and under American Softball Association State Championship. Dallas Duggan served as Peter's Babe Ruth League (ages 13-15) coach and was a very good teacher of baseball. Being the head coach of Peter's league championship Little League team during his last year in Little League was one of the highlights of my limited coaching career. Other standout memories include coaching an undefeated 7th grade basketball team and a county champion 8th grade track team during the Leo teaching days of the early 1960s.

When the twins moved from the Upland Elementary School (two blocks from home) to the new Eastbrook Junior High School (connected to the high school) five miles north of Upland, they also became increasingly involved in school activities year-round. At this time we made the long delayed decision to add a second car. There were regular trips to the school to deliver, pick up, and watch them, especially in their athletic activities. Peter's sports were football, basketball, and baseball, while Melodie's were volleyball, basketball, and softball. While Peter played quarterback on an undefeated freshman football team, Melodie's teams had the most success overall, earning a trip to the softball State Finals during her sophomore year, reaching the regional final game in volleyball both her junior and senior years, and earning a nearly 90%

accumulative win record in volleyball, basketball, and softball during her senior year. Peter was a two-time All-conference selection and made the All-State team in baseball, while Melodie was the Marion-area softball player of the year her senior year. On the college level, Peter played one year, pitching very credibly for a freshman against both Ball State and Indiana University. Melodie pitched for two years earning team most valuable player recognition. They probably had even more fun on their intramural teams where, for example, both had the strongest quarterback arms in the program.

In academic areas, Peter followed Matthew as a psychology major—even as he followed him to become a University of Michigan fan (as an adult, no family member is so devoted to a sports team as Peter has been toward Michigan football). Immediately after Taylor days he earned an M.A. in Counseling Psychology at Ball State University, and spent his early career as a counselor of troubled boys in institutional settings in Muncie and Indianapolis. Personally he possesses the best mental health in the family. He is an extrovert with an analytical mind. Avocationally he enjoys golf, industrial and church league softball where he plays shortstop, grooming his yard as an amateur landscaper, working in the church youth program, participating in Bible studies, and studying modern American political history — particularly the study of the use and abuse of power.

Melodie brought her 3.98 high school GPA to Taylor where with her high school friend, Beth Gortner, she studied Business with Beth's father, Professor Bob Gortner. Like Matthew, she graduated from Taylor with honors. Her concentration in Finance led to a post-college vocation in Investment Banking. More recently with her children in school, she worked part-time in marketing a line of children and women's clothing. Being more naturally assertive than the boys, she possesses the instincts of a salesperson. Like Peter (Albania) and

Mark (Mexico), she benefited from a short-term international service experience (Zimbabwe in 1995).

Meanwhile, the children themselves have acquired their own "second families," and with their children, Becky and I now have a third generation about whom to talk. The children are all married and have given us seven grandchildren. Within a six-month period, Melodie married Tim Smith (1997) of Muncie (they met at Taylor), Mark married Kristine Place (1998) of Kendallville (they met in Muncie), and Matthew married Kasey Dyer (1998) of South Bend (they met in that city). A decade later Peter married Natasha (Tasha) Lothery (2009) of Indianapolis (they met in that city), and Mark remarried to Julie Sauers (2008) of St. Petersburg, Florida (they met on a Christian website).

As of 2012, the extended family group numbered seventeen, including seven grandchildren. After Matthew married Kasey, he adopted her daughter Jourdan. Kasey is finishing her degree in American Sign Language at Columbia College of Chicago, and Jourdan, a life-long cat lover, completed her degree at Purdue University in animal science in 2011. The younger members of the Ringenberg family in Valparaiso are Kaya, with an interest in art, and Abraham, who enjoys mathematics and running. The family plans to relocate to Cambridge, England in 2013 for a two-year term; Matt will direct the Valparaiso University program there.

Mark and Julie have lived in Fort Wayne, Indiana and St. Petersburg, Florida, Julie's hometown. She holds degrees from Rollins College (psychology) and the University of South Florida (public health). They are active members of the historic First Methodist Church of St. Petersburg.

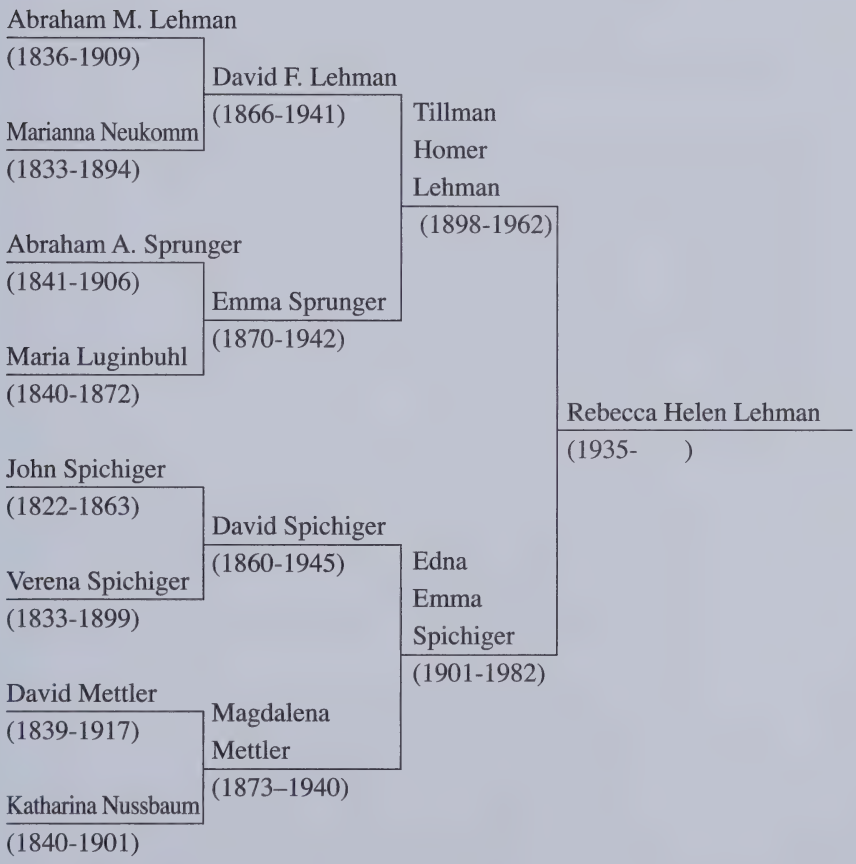
Peter and Tasha have lived in northeastern Indianapolis since their marriage. Tasha, like Julie, holds two earned degrees, both from Ball State University in exercise science. One of the athletes which she trained at the St. Vincent Sports Center won a gold medal in diving at the 2012 Olympics. Their daughter, Niamiah, born in 2010, has been our youngest and, geographically, nearest grandchild, so we see her fairly often to play together. Now, just before the publication of this book, in May, 2013, a second daughter, Naomi Dee, joined the family.

While Melodie was finishing her last two years at Taylor, Tim was completing a Ball State University graduate degree in water resources management, the field in which he worked during the early years of their marriage. Then he switched from one federal government position (the Corps of Engineers) to another (the F.B.I.), and the family relocated to Charleston, South Carolina in 2008. Their children, Zachary (b. 2001), Gabe (b. 2003), and Adeline (b. 2006) all are very active in school and outdoor sports.

There is wonder in the multiplication of generations. How many great-grandchildren will there be? How many more generations will emerge before the world ends? When will the world run out of healthy living space for human life? Will we have descendants migrating to other planets? How will God plan for us all for the next life?

Document Eight

FOUR-GENERATION GENEALOGY OF REBECCA HELEN LEHMAN RINGENBERG



Document Nine

FORTY-SEVENTH ANNIVERSARY LETTER TO BECKY

August 18, 2009

To Becky on our 47th Wedding Anniversary,

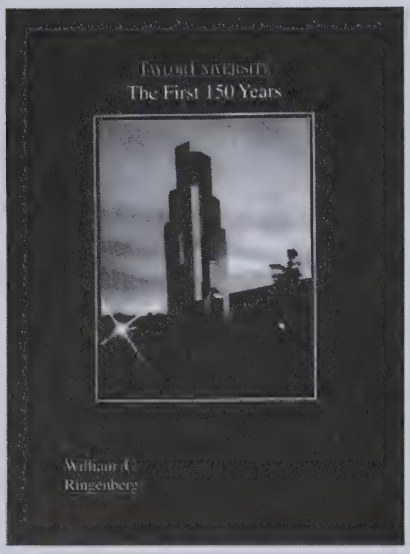
I am grateful for your faithfulness over these many years. Thank you most kindly! When we first dated and married in the 1960s, I thought more in terms of what you could do for me. You were beautiful, professionally accomplished, and in possession of a high moral and religious character and your own sense of identity. Later, I came to think more in terms of what I could do for you. That is important. I wish it would have come earlier.

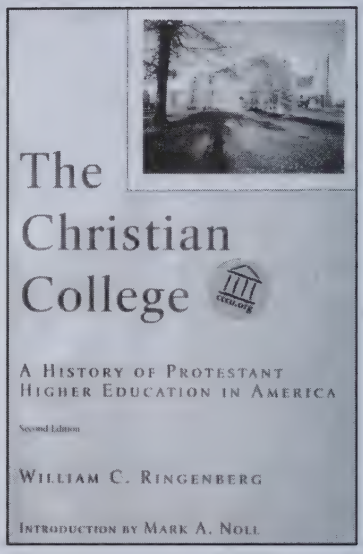
How do I love thee… let me count the ways:

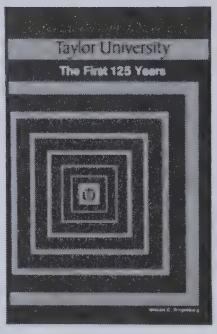
1. for never giving me a worry about your faithfulness
2. for giving us four fine children
3. for your strong dedication to and diligent labors on behalf of the children
4. for your strong work ethic in the house and yard
5. for your faithful labors in our churches
6. for sharing my interests in athletics, fine arts, and travel
7. for being an excellent romantic partner
8. for contributing meaningfully to our household income which allowed us many of the nice "extras" in life
9. for putting me through the doctoral program at Michigan State
10. for your reasonable economic expectations and for your companionship – life by oneself is less fun!

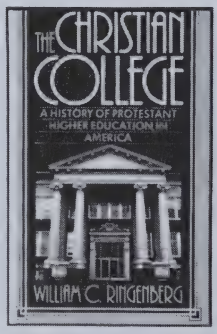
Come grow old with me!
The best is yet to be,
The last of life
for which the first was made.

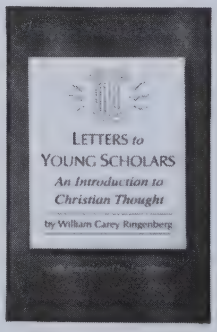
Love and gratitude,
Bill











Book Covers, Framed Picture
Retirement Gift from History Department, 2008

7. VOCATION

Work is about a search for daily meaning as well as daily bread, for recognition as well as cash, for astonishment rather than torpor; in short for a sort of life rather than a Monday through Friday sort of dying.

–Studs Terkel

{God's call for you} is the intersection of your abilities and the world's needs.

–Richard Raines

The college teacher is devoted to the search for truth, and as such he is the envy of all those in our society who are paid to obscure or distort it.

–Mark Van Doren

The teacher is one who made two ideas grow where only one grew before.

–Elbert Hubbard

My primary vocation since graduate school days at Michigan State University (1968) has been that of history professor at Taylor University. Secondary vocations have included college administration, part-time Methodist minister, and adjunct professor at Indiana University Kokomo.

My philosophy of teaching from the beginning years included the following ideas: 1) There is no substitute for adequate preparation both in background study and also in pre-delivery review. 2) Especially when teaching undergraduates, variety of presentation forms is

important; I usually had three or four different approaches in a given class (e.g. traditional lecture, role-play lecture, pro and con lecture, class discussion, film, student debates). 3) Student opportunities to develop in writing and analytical skills is very important; I typically assigned personal essays (e.g. a futuristic autobiography in the context of anticipated social changes, a "My Theology" or "My Worldview" or "My Philosophy of History" essay, reflective journals, and analytical reaction reports interacting with historical issues). 4) The cardinal sin for a teacher is to be unfair. It is worse than being boring and a part of not being a truth seeker. 5) A professor teaches students no less than subject matter, and must love both. 6) A professor who is not a truth seeker is not really a professor, and a teacher who does not love the students is not really a teacher. 7) A truth-seeking professor must model humility, reflecting the reality that professor and student alike are finite beings. This should create an environment of objectivity and mutual respect rather than indoctrination and dominance. 8) It is with humility, then, that the professor must share his or her best conclusions on the topics on which he or she has studied and reflected.

The courses which I taught most frequently at Taylor included the United States History survey, American Religious History, Twentieth Century America, American Civil War Era (1820-1880), and Foundations of Christian Thought (for the Honors Program). Less often I taught English History (my doctoral minor) and World History. My load was a nice blend of lower division (largely for general education students) and upper division (primarily for majors) history courses complemented by the enriching interdisciplinary freshman general education course, Foundations of Christian Thought. This latter course was fulfilling in many ways as it 1) allowed me to reach beyond history to Philosophy, Theology, Sociology, Political Science, and Psychology, 2) work with Honors students, 3) employ a large amount of class discussion, 4) emphasize the application of Christian thought to daily living, and 5)

develop a book out of the course material (*Letters to Young Scholars: An Introduction to Christian Thought*).

I used the role play teaching method more with the lower division students than with the more mature majors as the former needed more assistance in accessing the historical content. With the advanced students, I placed more emphases upon student debates and interpretive writing. I had very limited experience with graduate students but enough to realize that I could have enjoyed teaching at that level. Perhaps my most noteworthy involvement with graduate students was the supervising of three doctoral dissertations—Jill Howard of the University of New Mexico on Southwest Indian Bible Colleges, Roger Ringenberg of Trinity International Divinity School on Jamaica Theological Seminary, and Tim Nichols of the State University of New York (SUNY) at Buffalo on a comparative study of Oberlin College and Houghton College.

The History Department colleagues with whom I taught the longest were Dwight Mikleson (25 years) and Alan Winquist (38 years). Dwight and I both came to Taylor in 1968—I in January and he in September. He was eleven years older than I, and a veteran of teaching stints at two Methodist colleges, West Virginia Wesleyan and Asbury. I was fresh from Michigan State with no college-level teaching experience. After a year or so he succeeded Grace Olson as department chair. Dwight was a very gracious, accommodating leader, and I remember thinking at the time that I could not have a better chair. When in 1974 I moved to the Academic Affairs office for a three-fourths time administrative position, I think he was not pleased. It was very important to me to continue to teach one course per semester. Near the time that Dwight left on a year-long sabbatical with the North Carolina Cherokee Indians, he began to change in personality becoming less serious and more humorous. Then later when wife Jane died, he became somewhat

unstable. His second marriage to a Hartford City widow, Mary Perry, from his Trinity United Methodist Church, was very helpful to him. He spent his last years at Taylor as the college's first full-time (or nearly full-time—he continued to teach his courses on the American Frontier and the Native Americans) archivist, assuming an office in the nicely furnished archives section of the Zondervan Library.

While in the Academic Affairs office (1974-1979) as the second administrator with Bob Pitts, I probably had more to do with the hiring of Alan Winquist than of any other faculty member. During Alan's candidacy process, his Wheaton mentor Earle Cairns, long-time History chair and an early leader in the Conference on Faith and History, told me that he thought that Alan would be one who would settle in and stay a long time. His prophecy proved correct. Alan's specialty has been Modern European History, but he also taught Asian and African History, thus teaching a broader range of courses than anyone else in the department. We have been nicely compatible. He was glad to have me as the department chair. Our daily conversations were always relaxed, stimulating, and energizing. I valued his cultural enlightenment, intellectual breadth, appreciation of scholarship, and work ethic, and I admired him for his world travels. Very few people in the history profession have been as close a friend for so many years.

Tom Jones has been my only student to return to teach full time in the History Department . In the early 1970s he served as my research assistant on the 1974 Taylor history. Over the years his assignment has rotated between the History Department, the Education Department, and academic administration. Steve Messer, a former student of the well known historian of Christianity Mark Noll, has also held a two decade tenure at Taylor. Being chairman of the History Department for twenty-five years (primarily with Professors Winquist, Jenkinson, Jones, and Messer) provided my best opportunity to implement my

philosophy of administration or leadership. This philosophy begins with the importance of working thoroughly and carefully to hire people who fit well with the spirit of the department and institution. Then, once hired, the leader must trust them and empower them with maximum control over their teaching schedule and methodology. In conducting the business of the department, decisions are best made by talking through to concensus. There should be an environment of acceptance in which people can express themselves freely, and each member thinks of the good of the whole no less than his own interests.

Beyond the History Department, among my closest friends and conversation partners on the Taylor faculty over the years have been Frank Roye (Sociology); Tom Groeneweg and Gregg Lehman (Economics); Steve Hoffmann and Phil Loy (Political Science); Bob Gortner and Humphrey Muchiri (Business); Ken Swan, Ed Dinse, Bill Frye, Mary Muchiri, Joe Ricke, and Frances Ewbank (English); George Haines, Jane Haines, Dave Hess, and Jennie Lee (Education); Bob Davenport, Jack King, and Brittany Huyser Smith (Health, Physical Education and Recreation); Phil Kroeker, Barbara Dickey, Fred Shulze, Al Harrison, Dick Parker, Dana Collins and Leon Harshenin (Music); Ray Bullock, Jack Patton and Rachel Smith (Art); Herb Nygren, Charles Wilson, Fred Luthy, Ed Meadors, Jim Spiegel, Win Corduan, and Bob Lay (Religion); John Landon, John Wallace and Rukshan Fernando (Social Work); Bob McGinnis and Mark Cosgrove (Psychology); Bob Wolfe, Roger Roth, Wally Roth, Leon Adkison, Tim Diller and Stan Burden, (Science and Computer Science); Dave Neuhouser, Dale Wenger, Paul Harms and Jeremy Case, (Mathematics); David Dickey, Roger Phillips, and Dan Bowell (Library); George Fenstemacher and Carl Gongwer (Modern Language); and Milo Rediger, Gordon Zimmerman, Stan Banker, Dorsey Brause, Dick Stanislaw, Dwight Jessup, Sam Delcamp, Ben Sells, Dan Jordan, Walt Campbell, Chip Jaggers, Greg Holloway, Daryl Yost, Will Cleveland, and Jay Kesler

(administration). Roye, Davenport, Patton, and Luthy were my former professors as well as later colleagues. Gortner's daughter, Beth, and our daughter Melodie, shared many common school activities; Ken Swan organized and led our Faculty Forum. Fry was the lead faculty colleague on my first trip to England. Lee, Davenport, Kroeker, Stanislaw and the Dickeys have been long-time immediate neighbors. Nygren, Wilson, Luthy, Corduan, Wallace, Hess, and Fenstemacher, have all, like myself, held long-time, part-time pastoral positions. Fenstemacher was my immediate predecessor at Mount Carmel United Methodist Church. Corduan, Cosgrove and Spiegel have been active writers and apologists. Fernardo has been a professional colleague of son, Matthew, and Landon was Matt's first graduate school mentor (University of Kentucky). W. Roth, R. Roth, and Neuhouser were, with me, early leaders of the Upland Evangelical Mennonite Church, now the Upland Community Church, located across the street from our home. Burden was a class officer with me at Taylor in 1960-1961, and has been the model of a gentleman scholar. Diller and I played basketball together in undergraduate days. Roger and Lou Roth regularly watch Taylor athletic events with Becky and me. The children of Wenger, R. Roth, W. Roth, Hess, Adkison, Neuhouser, Stanislaw, Wallace, Nygren, Cleveland, Kroeker, and Davenport grew up with our children.

Jay Kesler and Dave Neuhouser deserve special mention. Kesler was my head resident during my sophomore year as an undergraduate, and I was one of his personnel assistants. As a frequent speaker on and off campus, he became a role model for me in how to speak in a compelling manner. Later I learned how well read and balanced in judgment he was and how capable of remaining humble while becoming widely known in the world of youth ministry. One of my better contributions to Taylor was the mid-1980s letter I wrote to Martin Hess and the presidential search committee arguing how Jay's lack of graduate study should not prevent them from seriously considering him for the Taylor presidency.

It did not, and he became one of Taylor's most successful presidents. Over the years we have had many engaging discussions (often with wife Janie as the focused but silent partner) on our areas of common interest, namely the Evangelical Church, and Taylor and the world of Christian higher education.

Dave Neuhouser and I first met when his family moved to Upland in 1970; however we shared a common background in the Leo, Indiana, area Amish and Mennonite community. Furthermore, we both followed the Detroit Tigers and held a profound interest in a thoughtful and loving version of the Christian faith. We were involved together in the early leadership of the local Evangelical Mennonite Church and in the development of the Taylor Honors Program, the C.S. Lewis and Friends Center, and the Friday afternoon book discussion club (with Ed Dinse, Roger Phillips, Dan Bowell, Jeremy Case, and Ken Constantine). As much as anyone in my life, we have become kindred spirits. No one has influenced me more in the exploration of the depths of the Christian ideas of peace, love, and hope. Wife Ruth has been a marvelous partner for him.

Taylor is primarily a teaching institution whereas the Ph.D. program trains heavily for research. The result is that many of us have sought to do a combination of teaching and research. The dissertation stage of the doctoral studies typically involves one year of the three year program. Often the topic of one's book-length dissertation greatly influences the direction of post-doctoral research. Such certainly was the case for me. My doctoral mentor at Michigan State, Harry Brown, was primarily an American Frontier historian, and that area of history, among others, also appealed to me. Also, I had greatly enjoyed my undergraduate years at Taylor, and I preferred to conduct my research reasonably close to where we were living. Putting all of that together led to the topic of "The Protestant College on the Michigan Frontier." Then when I

returned to Taylor in 1968, and after finishing the dissertation in 1970, I increasingly focused upon how Taylor, despite its age, did not have an institutional history, and with my background, perhaps I could be the one to write it. President Milo Rediger supported the project, and in 1973 Taylor with Eerdmans Publishing Company of Grand Rapids published my *Taylor University: The first 125 Years*. Then over two decades later I added three chapters to the earlier work, and Taylor and Eerdmans released the updated history, *Taylor University: The First 150 Years* (1996) during the prosperous presidency of Jay Kesler. Because Taylor has been so central to my teaching and research career and to the life of my family, it is probably not inappropriate to add as an addendum at the end of this chapter a short summary history of Taylor.

Just as the dissertation led to the Taylor history, so also the Taylor history led to the broader work on the history of Protestant higher education in the United States, *The Christian College: A History of Protestant Higher Education in America* (1984, 2006). Also, as with the Taylor history, *The Christian College* has appeared in two editions, nearly twenty-five years apart. On the 1984 edition I worked with Carl Lundquist of the Christian College Consortium and Eerdmans Publishing Company, while in 2006 my allies were Ron Mahurin of the Council of Christian Colleges and Universities (CCCU) and Bob Hosack of the Baker Book House of Grand Rapids. Then suddenly in my semi-retirement in early 2013, the religion and philosophy editor of Palgrave Macmillan, the global academic division of the old English publishing house, Macmillan Press, invited me to write a book on the historical and contemporary academic freedom issues in evangelical and secular institutions of higher education in the United States. I accepted, suggesting a title of "Truth Seeking in Community: The Meaning of Academic Freedom in the Christian College."

My two other books are *The Business of Mutual Aid: 75 Years of the Brotherhood Mutual Insurance Company (1992)* and *Letters to Young Scholars: An Introduction to Christian Thought (2003). The Business of Mutual Aid*, like the Taylor History, was a commissioned institutional history. The advantages of writing institutional history are that the work is subsidized and has a built-in-market. The disadvantages are that the market is a limited one, and there exists the potential for misunderstanding between the author and the institutional leaders on the issues of author independence and institutional editorial rights. The relationship works best when there is mutual sympathy for the subject and a clear agreement at the outset on the roles of each partner. As with the Taylor history, I clearly identified with the subject matter of the Brotherhood Mutual Insurance Company. The company began in the town (Grabill, Indiana) and denomination (Evangelical Mennonite Church) of my ancestors, and I previously had researched and written on the early Allen County, Indiana Mennonite community.

Letters to Young Scholars is the only major work which I have attempted outside of the discipline of history. Essentially it is Applied Christianity encompassing the disciplines of Theology, Philosophy, Psychology, Sociology, Political Science, and the Philosophy of History. It has been as fulfilling as anything that I have written because it has allowed me to share the best thoughts that I could find (each chapter begins with a series of quotations) on the most important topics I could imagine. In a sense it is my legacy. The book is self-published under the "Taylor University Press" label, and has had four printings. I use the profits from the sales to students (primarily in this country) to give the book away to other students and libraries (primarily in the less developed countries).

I have written both research articles for academic journals and more popular pieces for Christian publications. These include four articles from my dissertation, three of which appeared in *Michigan History*. Two

1970s interpretative pieces (in the now defunct *Eternity* magazine and *Fides et Historia*—the journal of the Conference on Faith and History) reflected my growing identification with progressive domestic policy and peace-seeking foreign relations. Two early journal articles stemmed from research on my family roots. These were on the nineteenth century Allen County, Indiana, Anabaptist community and the twentieth century Fort Wayne Bible College, and appeared in the *Mennonite Quarterly Review*. Several articles developed from my relationship with Harry Brown of Michigan State. Brown was a specialist on President Garfield, and especially since Garfield was the only preacher to go to the White House, I was interested in tracing his religious thought and practices. Three articles resulted and led to a similar study of another late nineteenth century president, Presbyterian Benjamin Harrison of Indianapolis.

Also Brown had previously taught with John Garraty of Columbia during the latter's tenure on the Michigan State history faculty. Garraty had become editor of the *Dictionary of American Biography* (DAB) and Brown encouraged me to write to Garraty offering my services as a contributor to that ongoing biographical series. The result was nine biographies of religious figures in the DAB and a second major biographical work edited by Garraty, *American National Biography*. Then I began to contribute to many other multi-authored reference works, especially those on religious history.

After completing the first Taylor history and the first edition of *The Christian College*, Increasingly I began to write interpretative essays on Christian higher education, most notably, "The Marks of a Christian College" for *Christianity Today*, and contribute higher education articles to edited books and larger reference works.

Among the most satisfying results of my writing was bibliographical recognition by both the dean of American educational history, Lawrence Cremin, and the dean of American religious history, Martin Marty; and election as vice-president and then president of the Conference on Faith and History during the 1986-1990 period.

The Conference on Faith and History began in the late 1960s as the faith and learning integration organization in the academic field of history. Its membership of 600 or so includes primarily confessing historians who operate professionally from the premise that the central act of human history is the Incarnation, the coming of God to us in Christ. The organization holds regular conferences and publishes a journal (*Fides et Historia*) and a newsletter. It has long been my professional organization of primary identification, for it combines my primary personal and vocational interests. I gave my first professional paper at a CFH conference, and I have attended its meetings more regularly than those of any other academic organization. I have always viewed CFH as a fellowship or even extended family no less than a professional study group. Among my friends of long standing in the organization are Bob Clouse and Dick Pierard of Indiana State; Ron Wells, Frank Roberts, Charles Miller, Joel Carpenter, and George Marsden of Calvin; Mark Noll, Tom Kay, Chuck Weber, and Earle Cairns of Wheaton; John Oliver, Jim Stuckey, Paton Yoder, and Jay Case of Malone; Jack Barlow, Paul Michelson, and Dwight Brautigam of Huntington; Jay Green of Covenant; James Johnson, Dwight Jessup, Kevin Cragg, and Paul Spickard of Bethel (MN); Timothy Erdel of Bethel (IN); Keith Sprunger and Jim Juhnke of Bethel (KA); Richard Stephens of Greenville; Tom Askew of Gordon; Rick Kennedy of Point Loma; Bill Estep of Southwestern Baptist Seminary; Bob Mathisen of Grace; Garth Rosell of Gordon Conwell Seminary; Gerald Tiffin of Pacific Christian; Roger Varland, Ralph Carey, Robert Moore-Jumonville, and Steve Smiley of

Spring Arbor; Ed Yamauchi of Miami (Ohio); Marvin Zahnhizer of Ohio State; John Bernbaum of the Christian College Corsortium; Jim Carper of Virginia Tech; David Eller of Bluffton; George Giacumakis of Jerusalem University College; Joe Grabill of Illinois State; Bill McDonald of Gulf Coast Bible, Bill Trollinger of Dayton, Paul Kubricht of Le Tourneau; George McFarland of Delaware County Christian Schools; Jim Patterson of Union (TN); Barry Hankins of Baylor; and Douglas Sweeney and John Woodbridge of Trinity Divinity.

Other academic organizations with which I have been involved include the American Historical Association (the umbrella organization of historians in the United States); the Organization of American Historians (historians who specialize in the study of the history of the United States); the American Society of Church History (historians in the United States who hold a special interest in the study of the history of Christianity); the Mennonite Historical Society (historians with an interest in Mennonite and Anabaptist history; and the Center for the Study of Religion in American Culture (a major organization of primarily historians, sociologists, and religious studies scholars who focus on the American religious scene and who invited me to membership in 2006).

Simultaneous with the first half of my Taylor career was a period of fourteen years in part-time vocations at Indiana University Kokomo (1972-1976) and in United Methodist pastorates (1979-1989, 1992). The IUK position (one 2 ½ hour evening course per week) was valuable in providing an understanding of an alternate form of higher education. Compared to the Taylor students, these state university students were older and more experienced but no more capable mentally and less inhibited in class discussion. They were not residential students and often held full-time day jobs.

My three part-time ministerial appointments were at Bailey Chapel, Anderson; Mt. Carmel (south of Hartford City), and Cammack (immediately west of Muncie). Bailey Chapel was 35 miles from home and I stayed there for only one year (1979-1980), primarily because of the distance. Upland friend Leland Boren had an interest in this church where his uncle and aunt, Earl and Joyce Emerson, were members. The children enjoyed Joyce, who often funded our Sunday lunch. The Mt. Carmel experience was a relaxed one, only 12 miles from home and with minimal demands. Prominent parishioners here included the families of Paul and Martha Adkins, Berdell and Zola Quackenbush, Bill and Betty Snyder, Larry and Shirley McCammon, Mike and Kathy Shaffer, Ralph and Martha Kesler, Roger and Jean Schaus, Webb and Florence Peck, Kenny and Gladys Duff, Bill and Helen Twibell, Ellen Snider, Forest Thomas, Edra Kellogg, and Kay Shellenbarger.

The Cammack assignment was the most demanding of the three pastorates. Compared to Mt. Carmel the congregation was larger and the commute was longer. The leaders here included math teacher Mike Paluch with wife Shirley, Danny and Jo Reneau, Larry and Judy Watson, Milford and Betty Morgan, and music leaders Elinor Ritchie, Nina Lee, Carla Smith, and Zelmeda Dearing. Many folks in this church were from families that had migrated from the southern Kentucky/ northern Tennessee region to Muncie where factory jobs were available after World War Two. They enjoyed Blue Grass Gospel music and several of them (e.g. Elvis Whitaker, Danny and Angie Reneau) were accomplished performers. Some were from the same home area as World War One hero, Sgt. Alvin York, and were even related to him.

By the late 1980s I was starting to experience emotional and physical burnout. Combined with the growing responsibilities of being an officer in the Conference on Faith and History (1986-1990) and the increasing demands of following Peter and Melodie's year-round sports activities

(it would have been easier had they been both boys or both girls) was the stress involving the serious illness and death of one of the young church leaders, Larry Watson. Church lay leader, Mike Paluch, had earlier told me, "I don't see how you can do all that you are doing." By 1989 I couldn't do it all and resigned from the pastoral responsibilities.

Overall, the decade-long pastoral experience had been very fulfilling. It allowed me to experience the ministry; it allowed Becky and me to better save for our retirement, and, most significantly, it helped me to gain a more developed understanding of experiential love.

Teaching, preaching, writing, even administrating: these have been a vital part of my life. Fortunately they have been complemented by the enrichment of avocational pursuits—things like travel, sports and exercise, reading and worship, and arts and culture—in the quest to experience a balanced life. These avocations are the subject of the next chapter.

Document Ten

CURRICULUM VITA

1. Name: William Carey Ringenberg

2. Birth: August 18, 1939, at Fort Wayne, Indiana

3. Education: Diploma, Butler High School (Indiana), 1957
B.S., Taylor University, 1961
M.A.T., Indiana University, 1964
Ph.D., Michigan State University, 1970

4. Academic Honors or Awards:

--- Chi Alpha Omega Scholastic Honor Society, Taylor University, election, 1961.

--- Lilly Fellow in American History, Indiana University, 1962, 1963.

--- Institute for Advanced Christian Studies, Scholar, Spring, 1981.

--- Lilly Endowment Research Grant, 2005 -2006.

--- Research Fellow, Center for the Study of Religion and American Culture, IUPUI, 2006-

--- Forman Distinguished Faculty Scholar Award, 2008.

5. Experience:

--- President, Student Council and President, National Honor Society, Butler High School, 1956 -57.

--- President, Freshman Class and President, Senior Class, Taylor University, 1957-58, 1960-61.

--- Teacher, Leo High School (Indiana), 1961 -1965.

--- Assistant Professor of History, Taylor University, 1968 -1972.

--- Editorial Board Member, Christian Scholar's Review, 1970 -1974.

--- Associate Faculty, Indiana University at Kokomo, 1972 -1976.

--- Associate Professor of History, Taylor University, 1972 -1977.

--- Associate Dean of Academic Affairs, Taylor University, 1974 -1979.

--- Professor of History, Taylor University, 1977 - .

--- Chairman, Department of History, Taylor University, 1982 - 2002; 2003-2008.

--- Director, Honors Program, Taylor University, 1983 - 1994, 1996 -1998.

--- Vice-President, Conference on Faith and History, 1987 - 88 biennium.

--- President, Conference on Faith and History, 1989 -1990 biennium.

--- Minister, Bailey Chapel United Methodist Church, Anderson, Indiana, 1979 -1980.

--- Minister, Mount Carmel United Methodist Church, Hartford City, Indiana, 1980-85, 1992.

--- Minister, Cammack United Methodist Church, Muncie, Indiana, 1985-89.

--- Adjunct Faculty, Trinity Evangelical Divinity School, Deerfield, Illinois, 1991-93 (dissertation mentor).

--- Adjunct Faculty, University of New Mexico, 1996 - 2000 (dissertation mentor).

--- Adjunct Faculty, State University of New York at Buffalo, 1996 -1997 (dissertation mentor).

6. **Publications:**

A. Books

--- "The Protestant College on the Michigan Frontier" (unpublished Ph.D. dissertation, Michigan State University, 1970).

--- Taylor University: The First 125 Years (Grand Rapids: Eerdmans Publishing Company, 1973).

--- How They Began: Early Events in the Allen County, Indiana Mennonite Community (Leo, Indiana, by local committee, 1980), a booklet reissue of the April, 1976, Mennonite Quarterly Review article; second printing, 1987.

--- The Christian College: A History of Protestant Higher Education in America (Grand Rapids: Eerdmans Publishing Company and the Christian University Press, 1984).

--- The Business of Mutual Aid: Seventy-five years of the Brotherhood Mutual Insurance Company (Fort Wayne, 1993).

--- Taylor University: The First 150 Years (Grand Rapids: Eerdmans Publishing Company, 1996).

--- Letters to Young Scholars: An Introduction to Christian Thought (Upland, Indiana: Taylor University Press, 2003, 2010).

--- The Christian College: A History of Protestant Higher Education in America, second edition (Grand Rapids: Baker Academic, 2006).

--- The Journey and the Quest: The Lifelong Education of a Pilgrim (Autobiography in progress. Upland, Indiana: Taylor University Press, 2013.)

B. Articles

"Must a Christian's Politics Be Conservative?" Eternity, July, 1970. Reprinted in the Taylor University Magazine, Summer, 1972.

"College Life in Frontier Michigan," Michigan History, Summer, 1970.

"Mormon Society," Emphasis, January 15, 1971.

"Mormon Theology," Emphasis, February 1, 1971.

"The Other American Race Problem," The Sunday School Times and Gospel Banner, March 15, 1971.

"The American Revolution, the 1960s, and the Use of Violence," Fides et Historia, Fall, 1971.

"Church Colleges vs. the State University: The Battle in Early Michigan," Michigan History, Winter, 1971.

"Fort Wayne Methodist College," Old Fort News, Summer, 1972.

"Why Did Christian Colleges Remain Calm?" Taylor University Magazine, Fall, 1972.

"Development and Division in the Mennonite Community in Allen County, Indiana," Mennonite Quarterly Review, April, 1976.

"The Oberlin College Influence in Early Michigan," The Old Northwest, June, 1977.

"The Administrative Role in Promoting Quality Teaching," Taylor University Magazine, Winter, 1979.

"The Marks of a Christian College," Christianity Today, November 2, 1979. Reprinted in The Christian College Index.

"Charles R. Erdman," in Dictionary of American Biography, edited by John A. Garraty, Supplement Six (New York: Charles Scribner's Sons, 1980).

"Preacher in the White House: The Religious Experience of James A. Garfield," Christian Herald, January, 1980.

"A Brief History of Fort Wayne Bible College," Mennonite Quarterly Review, April, 1980.

"Is There a Mennonite Work Ethic?" (Evangelical Mennonite) Build, August, 1980.

"The Vocations of the Alumni of the Early Michigan Denominational Colleges," Michigan History, September-October, 1980.

"James A. Garfield, President: A Child of the Restoration Movement," (Churches of Christ) Mission Journal, November, 1980.

"Frank N. D. Buchman," in Dictionary of American Biography, edited by John A. Garraty, Supplement Seven (New York: Charles Scribner's Sons, 1981).

"A Critique of Secular Higher Education," Taylor University Magazine, Summer, 1982.

"The Religious Thought and Practice of James A. Garfield," The Old Northwest, Winter, 1982-83. Reprinted in Michael W. Casey and Douglas A. Foster, The Stone-Campbell Movement (Knoxville: University of Tennessee Press, 2002).

"Albert Barnes"; "Donald Grey Barnhouse"; "Thomas Coke"; "Henry P. Lidden"; and "John Wood Oman"; in the Evangelical Dictionary of Theology, edited by Walter A. Elwell (Grant Rapids: Baker Book House, 1984, 2001).

"Seven Score Years and Beyond: A Personal View of the Taylor Heritage," Taylor University Magazine, Summer 1986.

"Benjamin Harrison: The Religious Thought and Practice of a Presbyterian President," American Presbyterians: Journal of Presbyterian History, Fall, 1986.

"The Christian College in the New Republic, 1800-1870," chapter in Making Higher Education Christian: The History and Mission of Evangelical Colleges in America, edited by Joel Carpenter and Kenneth Shipps (Grand Rapids: Eerdmans Publishing Company and the Christian University Press, 1987).

"Joseph Ritter," in Dictionary of American Biography, edited by John A. Garraty, Supplement Eight (New York: Charles Scribner's Sons, 1988).

"Henry Kagan," in Dictionary of American Biography, Supplement Eight.

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"Milo A. Rediger and the Development of Taylor University," Taylor Magazine, Winter, 1989.

"The Independent Seminaries: A Bibliographical Essay," chapter in Religious Seminaries in America: A Select Bibliography, edited by Thomas C. Hunt and James C. Carper (New York: Garland Publishing Company, 1989).

"Bible Institutes and Colleges"; "Protestant Higher Education"; "Protestant Theological Education" in Dictionary of Christianity in America, edited by Daniel G. Reid (Downers Grove, Illinois: Inter Varsity Press, 1990).

"Dartmouth University"; "Harvard University"; "Oberlin College"; "Princeton University"; and "Yale University" in Dictionary of Christianity in America.

"Faith, History, and Revolution," Fides et Historia, Summer, 1990.

"Family in History and History Societies" in Fides et Historia, Winter-Spring, 1991.

"Robert W. Pierce" in Dictionary of American Biography, edited by Kenneth T. Jackson, Supplement Ten (New York: Charles Scribner's Sons, 1995).

"William H. McGuffey" and "Francis Wayland," in Blackwell Dictionary of Evangelical Biography, edited by Donald M. Lewis (Oxford, England: Basil Blackwell Publishers, 1996).

"E. Stanley Jones" in American National Biography, edited by John A. Garraty (New York: Oxford University Press, 1999).

"W. Cameron Townsend" in American National Biography.

"Samuel Zwemer" in American National Biography.

"Taylor University" in Historical Dictionary of the Holiness Movement, edited by William Kostevy (Scarecrow Press, 2000).

"T. C. Reade" and "S. A. Witmer" in Historical Dictionary of the Holiness Movement.

"Protestant Colleges" in the Encyclopedia of Protestantism , edited by Hans J. Hillerbrand (New York, Routledge, Inc., 2004).

"A Short History of the Development of the Campus of Taylor University, Upland, Indiana," in The Troyer Group, Taylor University Campus Master Plan (2004).

Kirchliche Hochschulen in Nordamerika" (Church-Related Higher Education in North America) in Die Religion in Geschichte und Gegenwort, Vierte Auflage (Tubingen, Germany: Mohr Siebeck Publishing House, 8 vols., 4th edition, 2007). This work is also being published in an English edition as Religion in Past and Present (Leiden, The Netherlands: Brill Academic Publishers, 2007-2013).

"William Gladstone," in Encyclopedia of Christian Civilization, edited by George Kurian (Oxford, England: Wiley-Blackwell Publishing, 2012).

"William Booth," in Encyclopedia of Christian Civilization.

"Brother Lawrence," in Encyclopedia of Christian Civilization.

"Christianity and the Use of Violence" in A History of World Civilization, edited by Jerry Pattengale (Newton, Massachusetts: Triangle Publishing, date to be determined).

C. Book Reviews

Ralph Olmstead, From Institute to University: A History of the University of Evansville, in Indiana Magazine of History, March, 1975.

James C. Juhnke, A People of Two Kingdoms: The Political Acculturation of the Kansas Mennonites in History: Reviews of New Books, October, 1975.

Dallin H. Oaks and Marvin S. Hill, Carthage Conspiracy: The Trial of the Accused Assassins of Joseph Smith in History; Review of New Books, February, 1976.

John D. Wright, Transylvania: Tutor to the West in Journal of American History, December, 1976.

Bruce Catton, Michigan: A Bicentennial History in The Old Northwest, December, 1976.

Wilfred Bockelman, Gothard: The Man and His Ministry in Fides et Historia, Spring, 1977.

Genevieve C. Weeks, Oscar Carleton McCulloch, 1843-1891: Preacher and Practitioner of Applied Christianity in The Old Northwest, September, 1977.

Harold F. Williamson and Payson S. Wild, Northwestern University: A History, 1850-1975 in Indiana Magazine of History, December, 1977.

Julia Neal, The Kentucky Shakers in Journal of American History, June, 1978.

Frank Higgins, The Will to Survive: Urbana College,1950-1975 in Ohio History, Summer, 1978.

Thomas D. Clark, Indiana University, Volume III: Years of Fulfillment in History: Reviews of New Books, July, 1978.

E. Wilson Lyon, The History of Pomana College, 1887-1969 in The American Historical Review, December, 1978.

John Randolph Willis, God's Frontiersmen: The Yale Band in History: Reviews of New Books, July, 1980.

George M. Marsden, Fundamentalism and American Culture, 1870-1925 in History: Reviews of New Books, May/June, 1981.

C. Howard Hopkins, John R. Mott: 1865-1955 in Christianity Today, May 29, 1981.

J. C. Wenger, What Mennonites Believe and other essays in Church History, June, 1981.

Lawrence A. Cremin, American Education: The National Experience, 1783-1876; and W. H. Cowley, Presidents, Professors, and Trustees: The Evolution of American Academic Government in Christian Scholar's Review, Vol. XI, No. 2, 1982.

Hermann R. Muelder, Missionaries and Muckrakers: The First Hundred Years of Knox College in Indiana Magazine of History, December, 1984.

E. Morris Sider, Messiah College: A History in Fides et Historia, January, 1986.

James G. Smart, Striving: Keene State College, 1904-1984, The History of a Small Public Institution in The American Historical Review, October, 1986.

Donald G. Bloesch, The Future of Evangelical Christianity: A Call for Unity Amid Diversity in Fides et Historia, October, 1986.

Rodney J. Sawatsky, Authority and Identity: The Dynamics Of the General Conference Mennonite Church and James C.Juhnke, Cornelius H. Wedel and the Beginning of Bethel College in Church History, March, 1989.

Roald F. Campbell et al., A History of Thought and Practice in Educational Administration in American Historical Review, April, 1989.

W. R. Estep, Religious Liberty: Heritage and Responsibility; and John B. Toews, ed. and trans., Letters From Susan: A Woman's View of the Russian Mennonite Experience (1928-1941) in Church History, June, 1990.

Scott H. Faulring, ed., The Diaries and Journals of Joseph Smith: An American Prophet's Record in Church History, March, 1993.

Ronald B. Kirkemo, For Zion's Sake: A History of Pasadena/Point Loma College in Fides et Historia, Summer, 1993.

Leonard J. Arrington and Davis Bitton, The Mormon Experience: A History of the Latter-day Saints, 2nd edition, in Church History, December, 1993.

Leonard J. Arrington, Feramorz Y. Fox, and Dean L. May, Building the City of God: Community and Cooperation among the Mormons, 2nd edition, in Church History, December, 1993.

James B. Allen, Ronald K. Esplin, and Daniel J. Whittaker, Men With a Mission: The Quest of the Twelve Apostles in the British Isles, 1837-1841 in Church History, June, 1994.

Garry James Bergera, The Autobiography of B. H. Roberts in Church History, September, 1994.

George Marsden and Bradley Longfield, eds. The Secularization of the Academy in Fides et Historia, Winter, 1994.

A. Gregory Schneider, The Way of the Cross Leads Home: The Domestication of American Methodism in Indiana Magazine of History, March, 1995.

Thomas G. Alexander, Things in Heaven and Earth: The Life and Times of Wilford Woodruff, A Mormon Prophet in Church History, December, 1995.

Diane Zimmerman Umble, Holding the Line: The Telephone in the Old Order Mennonite and Amish Life in Church History, September, 1997.

Joseph Frazier Wall, Grinnell College in the Nineteenth Century: From Salvation to Service in The Annals of Iowa, Spring, 1998.

Sjouke Voolstra, Menno Simons: His Image and His Message in Church History, September, 1998.

Anne C. Rose, Interfaith Families in Nineteenth-Century America in Indiana Magazine of History, September, 2002.

Douglas V. Henry and Bob R. Agee, Faithful Learning and the Christian Scholarly Vocation in Christian Scholar's Review, Spring, 2004.

Mark G. Vasquez, Authority and Reform: Religious and Educational Discourse in Nineteenth-Century New England Literature in Church History, December, 2004.

Alice Gallin, Negotiating Identity: Catholic Higher Education Since 1960 ; Stephen R. Haynes, ed., Professing in the Postmodern Academy: Faculty and the Future of Church-Related Colleges ; James A. Patterson, Shining Lights: A History of the Council for Christian Colleges and Universities ; Donald D. Schmeltekopf and Dianna M. Vitanza with Bradley J. B. Toben, eds., The Baptist and Christian Character of Baylor ; and Andrea Sterk, ed., Religion, Scholarship, and Higher Education: Perspectives, Models, and Future Prospects : a review essay entitled "The Faith and Learning Discussion in the Academy at the Turn of the Century" in Christian Scholars Review, Winter, 2005.

George Waller, Butler University: A Sesquicentennial History in Indiana Magazine of History, December, 2007.

D. Ray Hostetter, Universitas and Moral Excellence in Brethren in Christ History and Life, December, 2007.

Douglas V. Henry and Michael D. Beaty eds., Christianity and the Soul of the American University: Faith as a Foundation for Intellectual Community in Journal of Church and State, Autumn, 2007.

Elizabeth A. Clark, Founding the Fathers: Early Church History and Protestant Professors in Nineteenth-Century America in Journal of American History, December, 2011.

John Fea, Jay Green, and Eric Miller, Confessing History: Explorations in Christian Faith and the Historian's Vocation in Christian Scholars Review, January 2012.

7. Papers and Workshops:

--- "The American Revolution, the 1960s, and the Use of Violence." Read at the Annual Meeting of the Conference on Faith and History, Dallas, Texas, October 1, 1970.

--- "Problems in Teaching: How The Administrator Can Help." Read at the Lilly Endowment History Conference, Bloomington, Indiana, February 11, 1977.

--- "The Religious Thought and Practice of James A. Garfield." Read at the Spring Meeting of the American Society for Church History, Anderson, Indiana, April 19, 1980.

--- "The Christian Liberal Arts College: Its History and Its Future." A series of lectures given at the Greenville College Faculty Workshop, Greenville, Illinois, January 29-30, 1981.

--- "Some Thoughts on Christian Higher Education." Read at the Fall, 1982, meeting of the Christian College

Consortium Presidents, St. Paul, Minnesota, October 12, 1982.

--- "The Writing Role of the Christian College Instructor." Presented at the second annual Christian Writers Conference, Marion, Indiana, May 21, 1984.

--- "Whatever Happened to the Protestant College"? Read at the Annual Meeting of the History of Education Society, Chicago, Illinois, October 19, 1984.

--- "The Old Time College in America." Read at the conference on "The Task of Evangelical Higher Education," sponsored by the Institute for the Study of American Evangelicals, Wheaton, Illinois, May 28-31, 1985.

--- "Some Ideals in the Taylor History." Read at the Taylor University Faculty Meeting, Upland, Indiana, October 12, 1995.

--- "Community Building in Fort Wayne and Upland." Address to the Taylor University Colleagues' College, Fort Wayne, Indiana, Fall, 1996.

--- (with R. Philip Loy) "The Faculty Role in the Modern Taylor University System of Community Goverance," essay prepared for the Taylor University sesquicentennial, 1996, Taylor University Archives.

--- "Some Musings on the Tradition of the Missionary Church and its Historical Context." Address to the Missionary Church Historical Society, Fort Wayne, Indiana, April 21, 1998.

--- "Taylor University: Some Highlights of Its History." Address to the Grant County Historical Society, Marion, Indiana, June 20, 2001.

--- "Two Faces of Joy." Address to the C. S. Lewis Conference, Taylor University, Upland, Indiana, June 2, 2002.

--- "The Rewards and Risks for Scholars Who Write Commissioned Institutional History." Read at the Biennial Meeting of the Conference on Faith and History, Huntington, Indiana, October 11, 2002.

--- "Resisting Secularization: The Continuing Christian College in American History." Paper for consultation with the Huntington College Church/College Structure Task Force, Huntington, Indiana, March 18, 2004.

--- "The Taylor University Record in Christian Higher Education." Address to the Annual Meeting of the Academic Deans of the Christian College Consortium, Upland, Indiana, June 19, 2004.

--- "Applied Christianity in the Christian College Curriculum." Conference on "After Worldview: Christian Education in the Post-Modern World," Cornerstone University, Grand Rapids, Michigan, September 17, 2004.

--- "Samuel Morris, Taylor University, and the Deeper Spiritual Life." Address to the Martin Luther King Day Conference, Taylor University, Upland, Indiana, January 17, 2005.

--- "Hope, Humility, and other Scholarly Virtues," Athens and Jerusalem Seminar, Indiana Wesleyan University, November 15, 2005.

--- "Memoirs of the First Generation of the Conference on Faith and History," Distributed at the Biennial Meeting of the Conference on Faith and History, Shawnee, Oklahoma, September 21, 2006 (deposited in the CFH collection, Billy Graham Archives, Wheaton, Illinois).

--- "An Introduction to the Archival Collection of the Christian College Consortium," 2009, Taylor University Archives.

--- "The Two Commandments as a Common Denominator in Church Related Colleges." Address presented at the symposium "Exploring Indiana's Places of Christian Higher Education in the Wesleyan and Holiness Traditions," the University of Indianapolis, March 28, 2009.

--- "Northwestern College (MN), The Council of Christian Colleges and Universities, and the Community of Christian Higher Education." Research report presented to the Northwestern College faculty at the Northwestern College Scholarship Symposium on Institutional Identity, May, 2010.

--- "The Christian College: A Discussion." SKYPE presentation to doctoral students class, Talbot Seminary, January 5, 2011.

--- "The History of the Christian College Movement," Faculty Development film script based upon The Christian College (Council of Christian Colleges and Universities, 2013).

8. Biographical Listings:

Contemporary Authors, Volume 191.

Dictionary of International Biography, Twentieth, Twenty-third, and Twenty-sixth Editions.

Directory of American Scholars, Sixth, Seventh, Eighth, Ninth, Tenth, and Eleventh Editions.

International Who's Who in Education, First Edition.

Who's Who in American Education, Fourth Edition.

Who's Who in the Midwest, Twenty-third, Twenty-fourth, and Twenty-fifth Editions.

Who's Who in Religion, Third and Fourth Editions.

Who's Who in the World, Twelfth Edition.

Who's Who in America, Sixty-fifth Edition.
Who's Who Among Collegiate Faculty, 2010-2011.

9. Family:

Married Rebecca H. Lehman, August 18, 1962. Children are Matthew Carey, born March 3, 1966; Mark Robert, born June 12, 1968; Peter Anthony, born September 28, 1973; and Melodie Renee, born September 28, 1973.

10. Church Affiliations:

Member, Upland Evangelical Mennonite Church.
Licensed minister, Evangelical Mennonite Church, 1979-1990.

Document Eleven

A BRIEF HISTORY OF TAYLOR UNIVERSITY

Taylor University began during the most prolific period of college founding in American history, in large part influenced by the religious zeal stemming from the Second Great Awakening (approximately 1800-1835). The traditional authority on college founding in early America identifies 133 permanent colleges as having their origin during the quarter-century following the Second Great Awakening.

Taylor University did not begin as Taylor University. Rather it originally was known as Fort Wayne Female College. The Methodists in America founded very few colleges before 1830 largely because of a fear that a trained mind might hinder rather than help the development of spirituality on the part of ministerial candidates and other students. This attitude began to change during the last part of the Second Great Awakening so that after 1830 there began to appear a large number of Methodist institutions including Indiana Asbury (now DePauw University of Greencastle, Indiana). Indiana Asbury, however, was a school for boys only. This in itself was not unusual as no female students studied on the college level before Oberlin College in Ohio admitted women students to its regular college program in 1837. Once the Methodists overcame the hesitancy to promote higher education at all, it was less difficult to take the second step of providing this opportunity for women as well as for men. Fort Wayne Female College, then, appeared in 1846 to provide the same educational opportunities for the daughters of Indiana Methodist families—and others—as Indiana Asbury had been providing for the sons of the Methodist families of the state.

Fort Wayne Female College did not remain a single-sex institution for long. By 1855, the admission of the first male students led to a modification of the original name to Fort Wayne College. During the next generation (1855-1890) the Fort Wayne school operated as a regular and typical regional Methodist institution.

The major period of change in Taylor's history occurred in the late nineteenth century. In the late 1880s, a desperate search for funds to solve the worst financial crisis in the school's history initiated a chain of events that did not end until the school had the name of Taylor University and a location in Upland, Indiana. The change in name came with a change in ownership. When the National Association of Local Preachers (NALP) of the Methodist Episcopal Church assumed control of the college in an attempt to save it from economic demise, one of the terms of the transfer of the school from the North Indiana Methodist Conference allowed the new owners to rename the institution. Thus, they named the new school in honor of the only man ever to rise from the ranks of the local preachers to the bishopric in the denomination—the aging but indefatigable world-wide traveling missionary, William Taylor.

In addition to the new ownership, the new name, and the new location, the school adopted a new emphasis. Partly because of the influence of the local preacher's organization and partly because of the dynamic leadership of the new president, Thaddeus C. Reade (1891-1902), the school changed from an institution representative of mainline Methodism to one which aligned itself with the more fervent Holiness branch of the church.

The Upland school in the period before World War Two primarily sought to be a religious training school for children from the common-class families; the effort to be a first-rate academic institution

with a solid economic foundation was always a secondary goal. The trustees usually selected presidents who could provide religious leadership; they were less concerned about whether their appointees also possessed intellectual influence and business acumen. The result was that the school trained and inspired many future ministers, missionaries, and other Christian youth; but it did not establish solid credentials in areas other than religious training. The failure to seek and obtain regional accreditation not only prevented the strengthening of the academic program, but it also contributed to the economic distress. Many potential benefactors and students hesitated to invest their resources in an unaccredited institution. Its announced goal of helping to subsidize the education of poor Christian boys and girls also contributed to the economic problem. In a sense this aim was highly admirable; however, it sufficiently impoverished the college so that there always was doubt about whether it would survive to educate another generation of poor (or any other type of) students. The decline in interest by the National Association of Local Preachers caused further difficulty. After the first Upland decade, the largely Eastern-based Local Preachers organization began to assume the status of absentee landlords. Their representatives on the board of trustees missed many of the biannual meetings. This neglect by the NALP eventually led to a change in ownership of the school in the 1920s.

The administrative and financial history of the college during this first half century in Upland is full of crises. Three changes in ownership, two receiverships, and talks of relocation worked against stability and almost led to the demise of the school. Part of the difficulty developed from the general economic crisis in America during the 1930s, but some of the problems resulted directly from unenlightened institutional planning. The school continuously operated with indebtedness in varying amounts. When the debt became sufficiently small, the officials often planned the construction of a new building;

then the indebtedness again would increase. This situation of permanent indebtedness was not necessarily a bad one; the university always had a large balance of total assets over liabilities. When the creditors pressed for payment in an unusually vigorous manner, however, the school found itself in an embarrassing and sometimes legally dangerous position.

During the administration of President Reade, one of the trustees suggested, "Since every university seeks to become distinguished for some one specific excellence, let Taylor University be distinguished for the piety and religious fervor of her students and faculty." The trustee's wish became a reality. Even before Reade left the presidency, he acknowledged that what attracted people to Taylor (in addition to its low rates) was its "universal religious influence". When the students attending the school during the 1930-31 year expressed in a poll the reasons they chose to attend Taylor, the number who reported that they came because of the "Christian spirit" was three times as large as the number who stated that they enrolled because they were primarily attracted to the academic program. By comparison with its religious emphasis, the college gave only secondary attention to its curricular and extracurricular activities (that is, those not related to religious endeavors). It is true that by the 1930s the university was seeking regional accreditation and it had begun participation in intercollegiate athletics; however, the most significant gains in the academic and recreational programs came after World War Two.

Just as Burt W. Ayers had been the leading figure at the college during the first half century in Upland, so also Milo A. Rediger (Dean, 1945-48, 1952-65; President, 1965-75, 1979-81) became the single most influential person at Taylor during the generation following World War Two. Each man was the academic and intellectual leader, and each held a longer tenure than did anyone else during his respective period. The

primary characteristics of the changing nature of the institution after 1945 included the following:

1. Growth in size of the student body and physical plant
2. The achievement of financial stability
3. The maturing of the academic program
4. The changing nature of the college constituency

The enrollment of 159 in 1944 grew to 429 in 1946, 613 in 1949, 848 in 1960, 1,050 in 1965, 1,281 in 1967, 1,426 in 1970 and 1,582 in 1980. The physical plant also grew to accommodate the increasing size of the student body, faculty and staff. The majority of the 22 major campus buildings in 1980 had been constructed or remodeled since 1965.

The single most important development in the improvement of Taylor's academic program was the acquiring of regional accreditation by the North Central Association of Colleges and Secondary Schools in 1947. This achievement plus the school's increasing financial stability in the post-war era allowed it to employ an increasingly qualified faculty.

Since the late nineteenth century, Taylor had been known as a school which specialized in offering low-cost training to poor but able students from the lower economic classes. Rediger believed that the school could increase the quality of instruction if it would increase the faculty salaries. He thought that minimum budgets in the past had often made it difficult to hire and retain excellent teachers. He also argued that it was unfair to expect the faculty by their low salaries to subsidize the student's education. Accordingly, the salaries gradually increased. To pay for the higher salaries, the college increased the tuition rates; thus

by the 1980s the college was no longer a "poor man's school". Rather most of its students came from the middle to upper-middle classes.

The religious constituency also changed. Gradually after 1945 Taylor became less connected with a specific church (Methodist) and a specific theological system (Arminian) and began to enroll an increasing number of students from independent, Baptist, and small-denomination churches.

The most recent generation in the institution's history has witnessed an increased effort to reach beyond the limits of the rural, residential campus to embrace an enlarged constituency and a broader world vision. This enhanced emphasis featured 1) increasing success in telling the Taylor story nationwide and abroad, 2) the addition of an urban campus in an effort to serve new student populations, and 3) new efforts to provide broadening experiences.

While the improvement in the quality of the Taylor program occurred gradually after World War Two, the general public appreciation of the Taylor experience increased sharply during the late twentieth century presidency of Jay Kesler (1985-2000). Kesler's lengthy tenure as president of Youth for Christ (1973-85), his twenty or so youth-related books, and his syndicated radio program, Family Forum, meant that he became the most widely recognized president in Taylor's history. This visibility combined with his compelling communication skills meant that the institution had a president who attracted a ready hearing with the type of students—and their parents—most likely to be interested in enrolling in a Christian college. Consequently student applications increased, the Admissions Office became increasingly selective in their acceptance decisions, and the turn-of-the-century students enrolling at Taylor came with increasingly high academic records. They also expressed a high degree of satisfaction with their campus experience and

nearly all completed their degree program. These factors in combination contributed to the consistently high university rankings in the annual U.S. News and World Report surveys.

When Taylor added a Fort Wayne campus in 1992, one of the major reasons for doing so was provide an opportunity to realize President Kesler's vision that "Taylor education and experience should be made accessible to all worthy and qualified students regardless of socioeconomic background." The plan was that a new urban campus could serve the less advantaged youth as Taylor had done during its earlier years.

The single most significant way in which the early twenty-first century Taylor students differ from the Taylor students of their parents' generation is in their international orientation and international travel/ study and service opportunities. President Eugene Habecker, a champion of international and cross-cultural experiences, was able to report in 2008 that approximately one-half of the students studied and/or served abroad during their Taylor experience. Facilitating the international mindedness of the contemporary Taylor have been the many January interterm and semester-long off-campus courses, academic programs, and mission opportunities; the cross-cultural general education requirement; the international studies major; and the presence of a large number of cross-cultural students, including especially the "missionary kids" (MK's) who after the establishment on campus of the founding chapter of the Mu Kappa support groups in 1982 began to enroll at Taylor in increasing numbers.

The twenty-first century university has come a long way since its humble beginnings in Fort Wayne--and even since its modest standing in 1945. The rapid physical changes were perhaps representative of the less visible but equally real evolution in the academic climate of the

school and nature of the student body; yet there remained elements of continuity with the past. The identification of the college as an evangelical institution of higher education and the determination of its graduates to use their educational experiences as a means to serve God and man characterized the Taylor of the new century just as it had described the institution in earlier times.

A Constitutional Chronology of Taylor University

1.	**Name**	Fort Wayne Female College
	Location	Fort Wayne (West Side)
	Ownership	North Indiana Conference of the Methodist Church
	Dates	1846 - 1855
2.	**Name**	Fort Wayne College
	Location	
	Ownership	North Indiana Conference
	Dates	1855 - 1890
3.	**Name**	Taylor University
	Location	Fort Wayne
	Ownership	National Association of the Local Preachers (NALP) of Methodism
	Dates	1890 - 1893
4.	**Location**	relocation to Upland
	Date	1893

5. **Name** Taylor University
   Location Upland
   Ownership National Association of the Local Preachers (NALP) of Methodism
   Dates 1893 - 1922

6. **Name** Taylor University
   Location Upland
   Ownership Alumni Association
   Dates 1922 - 1924

7. **Name** Taylor University
   Location Upland
   Ownership (Independent) Board of Trustees (known by various names)
   Dates 1924 - present

8. **Location** merger/acquisition with Ft. Wayne Bible College / Summit Christian College
   Date 1992

9. **Name** Taylor University Ft. Wayne Campus (as the second or urban campus of Taylor University Upland)
   Location Fort Wayne (South Side)
   Dates 1992 - 2009

Document Twelve

SOME MARKS OF A WELL-EDUCATED PERSON

1. A well-educated person is one who, while learning more and more about the world, also becomes increasingly aware of how much there is that he doesn't know.

2. A well-educated person is one who is open to receiving truth wherever she may find it.

3. A well-educated person actively, even aggressively, seeks not to be blind to any of the ways of knowing.

4. A well-educated person passionately loves the truth.

5. A well-educated person seeks carefully to distinguish between that which is primary and that which is secondary in the realm of ideas, the use of time, the determination of values, and the establishment of loyalties.

6. A well-educated person is smart enough to realize that being smart is not as important as being good and that the latter is something that one can control more than the former.

7. A well-educated person is always planning carefully for the future even while living actively in the present. He is quick to perceive the long-range consequences of choices, habits, values, and disciplines.

8. A well-educated person seeks to be transformed by her learning. For such a person, learning is not merely detached experimentation to see what is happening to others. Primarily it is a personal quest for growing as well as knowing.

9. A well-educated person is one who is able with grace to apply his best ideas to the daily task of living harmoniously with other human beings.

10. A well-educated person is one who when her professor gives her an ideal list of this or that, receives it more or less graciously and then tries to improve upon it, particularly as it relates to her own personal circumstances.

Hagia Sophia, 2007

Vatican Square, 2007

8. AVOCATION

Our minds need relaxation, and give way
Unless we mix with work a little play.

-Moliere

The world is a book and those who do not travel read only one page.

-Augustine

One's destination is never a place but a new way of seeing things.

-Henry Miller

A ship in a harbor is safe, but that's not what ships are built for –

-William Shedd

Reading is to the mind what exercise is to the body.

-Richard Steele

A man is known by the company his mind keeps.

-Thomas Bailey Aldrich

Music takes us out of the actual and whispers to us dim secrets that startle our wonder as to who we are, and for what, whence, and whereto.

-Emerson

We do not go to the theatre…to escape from the pressures of reality so much as to confirm our experience of it.

-Charles Lamb

If we strive to be happy by filling all the silences of life with sound, productive by turning all life's leisure into work, and real by turning all our being into doing, we will only succeed in producing a hell on earth.

-Thomas Merton

Our being is not to be enriched merely by activity or experience as such. Everything depends on the quality of our acts and experience.

-Thomas Merton

Life is one long quest to know and experience truth. The vocational role of the teacher is to share in love what one has learned. The primary avocational role of the teacher, as a continuous seeker, is to learn better and more completely. Among the many ways of learning--and enjoying the experience of being a human learner, those that have been most meaningful to me include travel, reading, exercise and sports, music, drama, and film.

I have been an explorer mentally and physically since my earliest years. Mother said that I asked too many questions. She told the story of how at age two or so in my first home (which I do not remember) on Isley Avenue, Fort Wayne, I crawled under the expandable wooden porch gate, and before the folks found me, I had rounded two corners arriving on the busy thoroughfare of Rudisill Avenue. For the first seven years my world was largely limited to the south side of Fort Wayne bound by downtown on the north, Foster Park on the west, and Harrison Hill Elementary School on the southeast. The one year (1947-48) in Pennsylvania (and trips from there, especially to Washington, D.C, and Niagara Falls) expanded my horizons geographically, and the move to Butler for eight years brought an awareness of a world outside the melieu of the Missionary Church community. Travel was largely to see relatives in the tri-state area plus one visit to North Dakota when Grandma

Ringenberg was dying in 1944. The paper route trips from Butler to Chicago, Detroit, and Washington, D.C., were an exception. Even more so was the encyclopedia salesman weekend trip to Las Vegas in 1960. The immediate stimulus for the regular travels of adulthood was the focused historical and geographic studies of graduate school. What you read about you want to see, all the more so if you can envision such travel as a quest to learn and experience more about what God and His creatures have made and done. Our major family trips in chronological order appear in charts thirteen (USA) and fourteen (International) in this chapter. In identifying the trips that have had the greatest meaning for me, I have listed the North American and International trips separately in Document Fifteen.

Travel is both very rewarding and very demanding. It broadens one's perspective, helping to see the world more nearly like God does. When done with family, it can create special bonds. It enriches one's education; for example Matthew told me that our travels gave him an advantage in school. It certainly enlivened my teaching. My first family traveled very infrequently as a full group. We had little discretionary money, and cars and airplanes were less dependable. By contrast, as late career adults, Mom and Dad traveled around the world to Taiwan three times where they were educational missionaries during the 1960s (1962-71). I would have enjoyed greatly visiting them, but we never thought of it as a possibility.

The demanding aspect of travel is the physical part. Children are crowded together and get tired and irritable. Everyone's patience is tested. Living quarters can require new adjustments every night. Eating patterns become irregular. When traveling by air, the schedules are unpredictable.

My experience was that the most rewarding trips were often the most demanding ones, involving long, sometimes all night, flights. The 1998 trip to Israel was both the most rewarding and the most demanding one. And I knew it would be ahead of time. I recall saying to myself that I wanted so badly to take Becky to Israel that if I would die in the process, so be it. As with getting married and going through graduate school, so also with international travel: some of the most fulfilling things in life can be some of the hardest ones.

Israel (primarily Jerusalem and environs and Galilee) was the most fulfilling trip for spiritual reasons, and Switzerland (primarily Geneva, Bern, the Interlaken area, and Zurich) was the most fulfilling one for reasons of family heritage. London was my first trans-Atlantic and most repeated international destination. English history was my second area in doctoral studies, London was a port of entry for travel to Europe and beyond, and the language was no problem. England influenced America more than has any other country, and England was the capitol of the world in the nineteenth century, my favorite time period. As Samuel Johnson said, "When you are tired of London, you are tired of life."

Our longest trip was the 2007 three-ship, three-airplane, 45-day vacation to celebrate our 45th wedding anniversary. This featured a Celebrity trans-Atlantic cruise from Puerto Rico to Rome, a week in Rome housed near the Colisseum, a second Celebrity cruise in the Mediterranean to Greece and Turkey, then a flight from Rome to London for a few days before boarding the Cunard Line Queen Mary 2 for the Atlantic crossing from Southampton to New York.

One of the joys of travel is taking one or more family members to a site for the first time. Exploring together is much more fun than exploring alone. Many of the trips involved travel to see family members as when Matthew moved to St. Louis, Mark to Florida, and Melodie to

the Carolinas. Others were related to visiting relatives such as the Ringenberg and Witmer uncles and aunts and cousins in North Dakota, Becky's siblings and families in Nebraska and Kansas, and Becky's cousin Mildred Miller O'Brien in Tucson, Arizona. Whether traveling to see relatives, to attend conferences, or to conduct research, I also sought to visit cultural sites en route.

Reading is another form of travel in which one can transport to another place and time almost without limit, except of course that it involves only vicarious experience. My mother and early teachers encouraged me to read by admonishment; my father did so by vivid example with his long rows of filled bookshelves, some of which were built of only stacked boards and bricks. Document Eighteen identifies by era some of the more meaningful books in my reading career. During the 1960s these included primarily books in my graduate courses. During the 1970s and later my studying combined reading for research and reading for pleasure. After the graduate school period, my pleasure reading still included history but broadened widely, especially into the fields of psychology, religion, higher education, sociology, political science, literature, and contemporary events. As an adult, almost on a daily basis I consult multiple reference sources and am in the middle of reading multiple books.

Participation in athletic events, following athletic events, and developing a focused system of exercise have long been a regular part of my life. Exercise came first, although I didn't know it at the time, for as a child, it was simply natural play. From my mother's perspective sometimes it came at the wrong time; when she told me I was a wiggly child, I think she meant primarily in church when I sought relief from the hard seats during long services. Play developed into organized sport first on community and school playgrounds and backyard lots where we children imagined we were high school football or professional

basketball or baseball teams. The teams that I followed depended largely upon where I was living and who was doing well. First were the Fort Wayne Zollner Pistons in both softball (fastball) and basketball. My father—surely at my request—took me to my first professional game at the North Side High School to see the Fort Wayne Pistons host the Rochester (NY) Royals. At family reunions, relatives were amazed that I could cite major league baseball batting averages (mathematics was enjoyable and that must have been part of the attraction). My favorite player was Stan Musial of the St. Louis Cardinals. Listening to baseball on the radio was great fun, especially in my own room while relaxing on the bed. By age 9 or 10, I was playing on organized school and community teams, and this involvement continued through high school in Butler, college at Taylor, and church league teams in Leo and Upland.

As I decreased my involvement in organized basketball and softball, I increasingly developed a personal exercise routine which over the years phased down from running to jogging to walking, supplemented by early morning stretching and evening workouts on the weight machines at Taylor. Although we attended quite a few Detroit Tigers games (brother-in-law Michigander Walt Chernenko beginning in the late 1950s converted me to following his home state team), over the years, we mostly have attended games of our children and the Taylor students. Organized sports are more interesting than important, while exercise is more important than interesting. A key to sustaining an exercise routine is to provide an interesting environment. What has worked for me is to combine stretching with listening to good music on the CD player, walking on the treadmill while watching mentally engaging DVDs (especially Teaching Company courses), walking outdoors while meditating in nature, and working in the weight room while interacting socially with friends.

The arts can be a rich experience, especially those which allow one to transcend the mundane to experience the heights and depths of ultimate reality. Music can be a window into heaven, drama into the human condition, art into the beauty of God's creation, and travel and nature film into the wideness and amazing diversity of God's creation.

My introduction into the world of the arts came with church music, the annual performance of the Messiah at Fort Wayne Bible College, and the grade school years of piano lessons. Thus seeds were planted which matured as I matured personally and new technologies facilitated my capacity to access and collect CDs and DVDs of works that I had come to appreciate. As with books, so also with the music and film collections, one can seek to find the most compelling items and absorb them leisurely at home, thus reducing the dependency upon church, college, television programming and movie theatres for the development of mind, soul, and spirit. A significant part of the pleasure of the home collections lay in the process of carefully researching what to purchase. In this task the internet was very helpful.

My favorite music is classical choral works of deep profundity and joy, but I enjoy a variety of musical forms including folk, Dixieland jazz, gospel –including Black gospel, instrumental—especially organ and brass, playful story-telling, and ethnic and period pieces. My favorite composers include Bach, Mozart, Brahams, Dvorak, Faure, Monteverdi, Palestrina, Chopin, Tchaikovsky, Haydn, Telemann, Gabriel, Tallis, Rachmaninoff, and Wesley. Performing groups which appear frequently in my collection are the Robert Shaw Chorale, the Mormon Tabernacle Choir, the Cambridge Singers, the several Lutheran College choirs, the Thomas Tallis Singers, the Preservation Hall Jazz Band, the Canadian Brass, Mitch Miller and the Gang, the Melodious Accord, and the Melodie Four Quartet. Favorite solo performers include James Galway (flute), Wynton Marcellis (trumpet), Itzhak Perlman (violin), Burl Ives

(vocalist), Jessye Norman (vocalist), Rudy Atwood (pianist), Daniel Barenboim (piano), Lang Lang (piano), and E. Power Biggs (organ). My favorite work is Brahms' German Requiem Mass. In recent years the new Blue Ray DVD player has allowed us to travel in time and place as we choose. Our favorite genres include BBC travel, nature, mystery, and drama including literary drama.

Live theatre, like film and music, requires careful research and selection to be fulfilling. Our best experiences have been in London and Stratford, Canada. More regularly we enjoy the Taylor theatre where we have long held opening night, front row season tickets.

Avocation is necessary during vocational years to provide balance. Avocation is necessary during retirement years to provide continued meaning. In retirement, work continues although redefined, and avocation continues although enlarged. Work and play both continue, as presumably they will in the next life.

Document Thirteen

TRAVEL: MAJOR USA TRIPS

1.	Into the New World Fort Wayne, IN	August 18, 1939
2.	Visiting Relatives (uncles, aunts, cousins) IN, OH, MI	1940s
3.	First North Dakota trip (Ringenberg Grandparents)	1944
4.	Move to Western Pennsylvania	1947-1948
5.	Trips from Pennsylvania Washington, D.C.	1947-1948
6.	Paper Route Contest Trips Detroit, Chicago, Washington, D.C.; Purdue, Indiana, and Notre Dame Universities	1951-1957
7.	Summer Religion Conferences Winona Lake, IN	1950s
8.	Taylor Student Conferences Indiana University University of Michigan	1957-1961
9.	Collier Encyclopedia Trip Las Vegas, NV	1960
10.	Honeymoon Northern, MI	1962
11.	First Western Trip IL,IA,NE,WY,CO,KA,MO (with second family)	1966
12.	First Eastern Trip OH,PA,NJ,NY,CT,RI,MA (with second family)	1967
13.	First Southern Trip KY,TN,AL,GA,SC,NC, VA,MD,DE, Washington, D.C.	1969

14. Washington, D.C. 1969-1998
(many trips to visit Walt and Lenore Chernenko and family)
15. First of four Texas conference/ historical site trips 1970
16. Detroit 1970s-1980s
(many primarily baseball trips)
17. Second Western Trip 1972
IL,IA,NE,SD,ND,MN,WI
18. First Chicago Family Trip 1973
19. First Arkansas Trip 1975
20. Cincinnati 1970s- Early 1980s
(multiple trips)
21. Longest full family driving vacation 1980
NE,WY,UT,ID,MT
(25 days, 5000 miles)
22. Second New England Trip 1981
NY,MA,VT,NH,Quebec
23. First Family Trip without Matthew 1983
Philadelphia, DE
24. First California Trip (with Mark) 1989
San Francisco
25. Stratford Festival (multiple trips) 1990s
Ontario
26. Lehman Family Reunions 1990s-2010s
MN,NE,SC,IN
27. Florida Trips 1993-present
(usually involved Taylor baseball and softball, Tigers baseball, visits with Mark, cruise departures)
28. First visit to New Mexico 2000
29. First visits to Arizona and Southern California 2002
30. First Oklahoma visit 2003

31. First Northwest Trip 2006
OR,WA,AK
32. First visit to the Southern home of 2008
Tim, Mel, and children in the Charleston, SC area
33. Longest trip for a family wedding 2008
St. Petersburg, Florida
34. First Lower Mississippi Valley Trip 2009
MS, LA
35. Longest vacation stay in one place 2012
Lakeland, FL (23 days)

Document Fourteen

TRAVEL: THE INTERNATIONAL EXPERIENCE

1.	Canada (Ontario, Quebec, British Columbia)	1950s and later
2.	England	1980, 1985, 1987 1997, 1998, 2007
3.	Switzerland	1985, 1997
4.	France	1985
5.	Belgium	1985
6.	Germany	1985, 1997
7.	Israel	1998
8.	Palestine	1998
9.	Mexico	2002, 2004
10.	Puerto Rico	2006, 2007
11.	St. Thomas (USA Territory)	2006
12.	St. Maarten (Dutch)	2006
13.	St. Martin (French)	2006
14.	Antigua (British)	2007
15.	Morocco	2007
18.	Italy	2007
19.	Greece	2007
20.	Turkey	2007
21.	Rhodes (Greek)	2007

Document Fifteen

MOST MEANINGFUL SITE VISITS

1. Washington, D. C.
2. Alaska
3. Grand Canyon
4. New York City
5. Mennonite-Amish Settlements
6. Salt Lake City
7. Portland, Oregon
8. Yellowstone National Park
9. Stratford, Ontario Festival
10. Great Plains Frontier
11. Southern Arizona
12. Chicago
13. Florida
14. Charleston-Savannah-New Orleans
15. Detroit

1. Israel (Asia) and Palestine
2. Switzerland
3. London
4. Rome
5. Athens
6. Istanbul
7. Ephesus (Asia)
8. Morocco (Africa)
9. Alaska
10. Santorini
11. France
12. Pompeii

Document Sixteen

REPORT OF 1997 SWITZERLAND TRIP

AUGUST 1997

Becky and I recently completed a three-week trip to London and Switzerland (our ancestral homeland) to celebrate Becky's retirement from public school teaching and our 35th wedding anniversary. We thought that a few family and friends might be interested in receiving this summary of our experiences and our impressions of the trip, so here it is.

Although the trip was targeted primarily to visit Switzerland, we stopped in London for four nights partly because we enjoy that city (Bill's fourth visit; Becky's second) and partly because there is a day flight there from New York. In London we attended three plays (J.B. Priestly's An Inspector Calls, Jesus Christ Superstar, and Moliere's A School for Wives) plus the rehearsal of Umbatha, the Zulu Hamlet, during a tour of the newly reconstructed Globe Theatre. Other highlights included our most thorough visit of the British Museum (two trips), focusing upon the manuscript collection (Biblical and literary sections), ancient archaeology, and the history of money exhibit. Also, we visited the grave of Charles Wesley at Marylebone Church yard (the Brownings were married in Marylebone Church); Charles insisted on being buried in "consecrated" ground (a Church of England yard) rather than with his brother and mother at the Methodist (City Road Church) and nonconformist cemetery (Bunhill Fields) on the east side of the city.

The highlight of the flight to Geneva was the visit with Peter Ustinov, one of Bill's favorite actors, who lives there and happened to be on our flight from London. We found him very congenial.

In Switzerland in general, despite the fact that many – especially the younger generation and the better educated – speak multiple languages, we were newly impressed with the "curse of the Tower of Babel" and how the multiplicity of languages works as a barrier to human communication, understanding, and empathy. Also, we experienced the new adventure of driving in a European country; especially challenging were the treks in and out of major cities. Most of the time it took both of us to get the job done (one following the maps and scouting and the other driving). The country is small (small cars, small parking places, small mountain passes), about the size of an American state. The country is expensive (we found hotels at about $100 per night on up), and neatly groomed (flowers – especially red geraniums – in window boxes everywhere, and the best cared for graveyards we have ever seen).

The short visit in Geneva focused upon the Old City (Calvin's church and school, the J.J. Rousseau house, and the City Hall room where the Red Cross began) and the nearby Reformation Wall, the League of Nations Center, and the Lakefront. In Geneva, Bern, and Zurich our hotels were located in the Old City/Central City area, and we savored both the historical atmosphere and the night-life. In Geneva, the night life centered around the Lakefront (Lake Geneva or Lac Leman); in Bern the center was the Barenplatz ("the Bear Square") with its marvelous combination of outdoor eating and drinking, musical and other public performance groups, and public games interspersed with busses, bikes, balloons, flowers, fountains, and shops; in Zurich the center was the Hauptbahnhof (the largest railroad complex – including a vast area of underground shops – that we have experienced) and the adjacent Bahnhofstrasse Avenue. In London, after the plays, we absorbed the night life at Picadilly Circus and Covent Garden.

Many of our ancestors are of the Anabaptist/Mennonite tradition (e.g. Roth, Gerig, Goldsmith, Lehmann, Sprunger, Nussbaum); I studied that

Swiss tradition closely before our trip, and it was the focus of several of our walks in Bern (the Prison Tower at the Barenplatz, the trials at City Hall or Rathaus, the pillorying and executions by fire or sword at a square a block away), and visits into the country which included 1) Langnau in the Emmental, the traditional home of the Lehmanns in particular and the center of the major area of Mennonite influence in the Reformation and post-Reformation period; and 2) Moron and Sornetan in the Jura Mountains where many Mennonites fled for greater safety in its rugged and remote location. In the Jura we visited the farm where Becky's grandfather, David Lehman, lived. Although I knew the general story well, it still was absolutely stunning to me to reflect upon how the Christian Church felt the need to hound, expel, and even kill others for holding somewhat different views. Among the martyrs were people with names which are very familiar to us: Eicher, Stucki, Ruegsegger, and Gerber. In Thun, the main city on the lake (Thunersee) on which my grandfather Peter Ringgenberg lived, we visited the historical castle where Mennonites with such names as Yoder and Brenneman were held as prisoners.

The old city of Bern has a charming medieval character with arches, fountains, taverns, and flowers. We visited the Parliament (with its intentional emphasis on the decentralization of power), the Munster or Cathedral where we heard an organ concert by Jorg Neuenschwander, the Bear Pits, the Einstein House, the Art Museum (here and at the Zurich Art Museum we especially enjoyed the Swiss traditionalists Albert Anker and Ferdinand Hodler as well as some of the modernists, e.g. Mark Chagall and Alberto Giacometti), and the Bern Canton Archives where I obtained a copy of my grandfather's birth record. All over Switzerland we found dozens of family names familiar to us from our American Mennonite communities, especially Berne and Grabill/ Leo, Indiana. Among these: Steiner, Graber, Luthi, Hess, Nussbaum, Burkhalter, Haldiman, Weber, Linder, Bauman, Fleukinger, Gerber,

Ramseier, Jorg, Liechti, Roth, Habegger, Neuenschwander, Stauffer, Steuri, Bachman, Birky, Rufenacht, Witmer, Aeschliman, Moser, Ruegseggar, Lehmann, Hirschy, Suter, Zurcher, Kipfer, Wenger, Wyss, Baumgartner, Herrmann, and Ringgenberg, and many others, especially in cemeteries.

The Geneva phonebook contained 100 Lehmanns, 20 Spichigers, 17 Mettlers, 4 Sprungers, 1 Ringenberg, and 100 Roths. The Bern phonebook had one and a half pages (about eight columns) of Lehmanns, 31 Mettlers, 11 Spichigers, 3 Sprungers, two columns of Nussbaum or Nussbaumer, 10 Ringenbergs, 100 Tschanzes, and 100 Gurtners. Langnau had 65 Lehmanns, 10 Stuckis, 1 Roth, and Signau had 20 Lehmanns and 5 Habeggers.

The biggest disappointment of the trip was missing the connection with Dad's second cousins (Hans and Liselotte Rebmann) and my third cousin (Roland Rebman) at the rest stops at Basel (they were at one; we were at the next one across the border into Germany). But we felt better when we were able to establish several nice contacts on our four visits to Leissigen where Grandpa Ringenberg was born. In Leissigen, three miles away from our Interlaken hotel (the Alporn with gracious hosts, the Kurt Buhlers), we visited with Fritz and Margarita Roth Ringgenberg, Regina Ramseier, Alisa Ringgenberg Gurtner, Anna Gurtner, other people with Ringgenberg connections, and Pharrer (minister) Gasser and his wife of the Leissigen Church. We found people who remembered my grandfather and great grandfather, located what one relative identified as the house (100 yards west of the church) where they lived, and purchased a 1996 copy of the 750th anniversary history of Leissigen with its appendix listing all of the immigrants from the village who went to America.

Other highlights of the five-day stay in Interlaken included worshipping in the Leissegen church where Grandpa was baptized, a train trip to the "top of Europe" (the Jungfraujoch, the peak of the Alps with its ice-covered glaciers), a visit at the marvelously developed Ballenberg Outdoor Museum of Swiss rural life (from the 17th to the 19th centuries) featuring a house/barn and other structures from all over Switzerland (in some ways it was like Greenfield Village, Detroit); castle visits at Thun and Oberhoffen, a boat ride on Lake Thun, a folk concert, and a William Tell outdoor pageant.

We traveled from Interlaken to Zurich via the exciting Brunig Pass with stops at the Baroque church/shrine in Sachseln honoring "Bruder Klaus" (St. Nicholas of Flue), the Catholic mystic and Swiss patriotic hero, and a drive through the city of Lucerne. In Zurich we visited the church of Reformation leader Ulrich Zwingli, worshipping there and also in the main Catholic church in the city. In both the sermon was delivered by a woman, who in the Catholic church also handed out the communion elements. Zurich had a 400,000-500,000 people crowd for a "street parade - Techno party" which we stumbled into on Saturday afternoon after visiting the first-rate National Historical Museum in the morning. One of the towers of the museum featured on its external décor 20 medieval coasts of arms, including the one of the Barons of Ringgenberg (I think it unlikely that we are bloodline related). The return flight from Zurich to Cincinnati involved nine and a half hours and seven time zone changes.

Overall the trip, while physically and psychologically demanding, was spiritually, intellectually, and emotionally most rewarding. There is something about understanding your roots that gives you a better base from which to reach out to the whole world. Part of the joy of going is in the sharing of the experience with your friends when you return.

Document Seventeen

REPORT OF 1998 ISRAEL TRIP

NOVEMBER 1998

The recently completed pilgrimage to the Holy Land represented the second of two overseas trips (the other one was the summer of 1997 visit to Switzerland, the ancestral home for both of us), long planned for the occasion of Becky's early retirement from teaching. Of all of our family trips over the years, this one to Israel involved the most miles, was the first one during the fall season, and in many ways was the most difficult in process, even while most fulfilling in experience. Three weeks out of the country and stopping briefly in London, we enjoyed two full weeks in Israel based in Jerusalem (eight nights) and Tiberias on the Sea of Galilee (six nights). Our primary purpose, like so many before us, was to "walk where Jesus walked;" God the Father, of course, lives everywhere, but the Incarnate Christ lived in a specific place. We chose to stay 1) within walking distance of the scenes of his passion (the Church of the Holy Sepulchre, the Via Dolorosa, the Garden Tomb, the Upper Room – claimed site of Pentecost as well as the Last Supper) and 2) within easy driving distance of the primary areas of his public ministry: Capernaum, the center of His public ministry; Tabgha, the center of the fishing trade of Peter, Andrew, James, and John; and the general location of many of Jesus' teachings and miracles. The degree of certainty of the precise location of these sites varies considerably, and typically one has to use terms like "traditional" or "possible" or "in the area of" or "claimed" when discussing them. Usually this is less of a concern to Protestants than to Roman Catholics and the Eastern Orthodoxy, with the latter two groups' emphasis upon specific physical objects (like the many churches they built upon claimed sites) as aids to worship. Even if one can emphasize the spiritual value of being

"in the area of," still it is nice to have specific points of focus. Our favorite specific sites were 1) Temple Mount and the Wailing Wall in Jerusalem because of their certainty of location and their past and present emotional intensity, and 2) the northern and western regions of the Sea of Galilee (I have never visited an area which matched its combination of physical beauty, historical importance, and spiritual significance). Jerusalem is more dramatic, even hectic; Galilee is more tranquil, facilitating meditation.

We very much enjoyed our interactions with many different types of people groups. These included the majority Jews with especially memorable experiences at 1) Kibbutz Lavi (Lavee) near Tiberias, one of the few religiously-based agricultural communes and the only one with an educational program (for Christian and Jewish groups alike) and the principal producer of synagogue furniture in Israel (in America their main competitor is Sauders of Archbold, Ohio); 2) the Israeli folk music and dance troupe in their Saturday night concert at the architecturally-lovely YMCA, across from the pre-1948 British headquarters, the King David Hotel; 3) the Jewish quarter of the Old City, and 4) many historical places (burial sites of David and Rachel, the Canaan invasion sites of Hazor and Jericho, and the other military sites of Megiddo, Jezreel, and Mt. Tabor. The Christians number only 2% of the population, but we were able to find and enjoy many of them in missionary compounds (Anglican Christ Church and related bookstores and programs), as Palestinian Christian taxi drivers and hosts at the Gloria Hotel near Jaffa Gate, and at the Scottish Guest House on the Sea of Galilee, as fellow touring pilgrims from the West, and as the students (19 from Taylor), professors (Ginger Caessens and Sajin Koh), and administrators (the Christiansons and the Bergs – Martha Smith Berg is a '94 Taylor graduate) of Jerusalm University College. More limited were our contacts with Muslims (at the Temple Mount, in the Muslim Quarter, as mendicant women in Jerusalem with children, as taxi drivers to West Bank sites, and as residents in these West Bank sites).

The trip was not just a pilgrimage of faith to see the places about which one has always read and heard (it was that to be sure; we quickly noted what we later learned has been oft stated, namely that after visiting Israel, one can never read the Bible the same). The trip was also an experience of faith: faith that many roadblocks would clear; an opportunity to do new and unpredictable things outside of one's usual comfort zone; trust to proceed and focus a day at a time in the midst of uncertainties; and repeated opportunities to witness special grace for special needs. Perhaps the most interesting of these circumstances was the political environment. On November 12 in Galilee, the Director and Church of Scotland minister at the Scottish Guest House in Tiberias informed us that there might be an American raid – perhaps that night – on Iraq. We listened to the limited English language broadcasts (BBC overseas and Voice of America) and heard reports that 1) the governments of the UK, USA, and Germany had issued advisements against their citizens traveling to the Mideast and 2) that some recent arrivees from the West were promptly returning. On Friday morning, November 13, I called our airline (British Airways) to see if they would advise us to leave Israel before our November 20 scheduled departure date. Their clear recommendation was: "No, Israel is not involved." I received similar advice from our new friend, retired American career diplomat Richard McCormick, who ironically stayed in both of our hotels many of the same days that we did. Son Mark by phone on Sunday (and later the *Economist* magazine) said that on Saturday President Clinton was within fifteen minutes of sending missiles against Iraq. By Sunday, November 15, the immediate crisis was over. The concern in the West regarding being in Israel of course stemmed from the fact that during the 1991 Gulf War, Iraq launched SCUD missiles at Israel (Tel Aviv). I sensed much less concern among people in Israel, however, than among Americans. Additionally, there was the ongoing internal turmoil as symbolized by the marketplace bombing the day we arrived, the ever-present soldiers (very young, but with big guns!), the border – crossing barriers, and the grueling exit interview at the airport (great

concern about possible explosives in luggage). While riding to the Mt. of Olives and Bethany one afternoon, our Christian Palestinian taxi driver pointed at a simultaneous view of the Muslim Dome of the Rock and the Jewish Wailing Wall and commented: "There is the cause of all of the problems of the world!" On November 18, we visited the Knesset to hear the early part of the debates over the ratification of the recent Wye Agreement in which Israel and Palestine agreed to provisions moving toward a permanent peace. The verbal exchanges were very lively and animated, but I understood that they could also be that way on more routine issues. We found the Knesset building and grounds quite bleak, even fortress-like in appearance.

On our many historic visits we were especially fascinated by the archaeological sites – by far the best such visits of our lives. These included Tel Hazor, Tel Migiddo, and Old Jericho (all with over twenty layers of civilization comprising their mounds) and also Caesara on the Mediterranean Sea and Herod's Palace near our Jerusalem hotel. How fascinating, for example, to look down in Rehoboam's grain storage bin, to walk down into Ahab's well, or to sit in the 4,000-seat Roman ampitheatre looking out into the Mediterranean Sea.

One strong impression that I take from this trip is that of the great value in this world of the grace of hospitality. To befriend travelers, strangers, and others with special needs by providing food, shelter, helpful advice, a sense of belonging, and other forms of disinterested benevolence is to reflect the love of God and the most noble applications of the teaching of all the religions that call Jerusalem holy. (See, for example, Matthew 25:35.) We experienced this grace through many people, including Lynne Chichi, our travel agent par excellence and president of her synagogue, whose role in our trip planning involved extraordinary care and was truly angelic-like; the folks at Westminster Central Hall (Methodist and near the House of Parliament) who served

us lunch in the heart of London one day; our hotel hosts, Shukri Farwagi at the Gloria Hotel, Fred Hilbert at the Sea of Galilee Center (Church in Scotland) in Tiberias and the staffs; Turkia, the Swedish Messianic Jew at the Christian Information Centre at Jaffa Gate; Mansour, our unusually knowledgeable, caring, and sharing, Palestinian Christian taxi driver who in one of two trips spent an absolutely marvelous half-day with us going to and being in the Jordan Valley area (outfitted in his University of Michigan jacket – a gift from his Detroit brother – which he wore even in the 90 degree heat of Jericho; "it was winter," he said); New York immigrant and rabbi Ed Snitkoff, director of the Kibbutz Lavi Education Center, and the Lavi Hotel Irish pub and dining hall host who graciously talked of their impressive internal and external programs of sharing. There were negative examples, also, like some of the would-be tour guides and shopkeepers (especially in the Old City), who were overly aggressive, sometimes insulting, and, in one case, engaged in what I would call an unprovoked verbal assault. The visit to the west Jerusalem Holocaust Museum (more extensive, but less emotionally intense than the somewhat similar Washington, D.C. museum, according to Becky who has seen both) certainly highlighted a negative example in the extreme.

The ultimate idea behind the practice of hospitality includes "loving your neighbor as yourself" and "when you have done it unto the least of these, you have done it unto Me." Somehow, these ideals must speak to 1) the historical desire of the Jews to have a recognized homeland where they would not continue to face the unprecedented persecution that they have seen over the years; and 2) the contemporary desire of the Palestinians to have conditions of living no less humane than what the Jews wish for themselves. On the latter point, I noted with great interest an editorial in the *Jerusalem Post* on our last full day in Israel (November 19) written by Palestinian journalist David Kuttab, brother-in-law of cousin Brice Brenneman (Taylor graduate, 1976) and widely

respected among the American media. Kuttab's unusually clear and compelling essay stated forthrightly, "Israel must agree to either share the power or share the land with Palestinians… Many Palestinians ask the Israelis for a simple answer – either marry us or divorce us, meaning either all Palestinians and Israelis become equal citizens of one democratic country or Palestine be allowed to exist along-side Israel." The direction of the peace process suggests the latter to be the most likely long-range political solution.

"Pray for the peace of Jerusalem" (Psalm 122:6b) even while noting the prophetic vision of the day when "They shall not hurt nor destroy in all my Holy Mountain." (Isaiah 11:9)

Document Eighteen

SELECT LIST OF MEANINGFUL BOOKS

A. Youth
   1. Elsie E. Egermeier, Egermeier's Bible Story Book
   2. Paul Hutchins, Sugar Creek Gang Series
   3. (Literary) Classic Comic Book Series
   4. Bible memorization programs
   5. Thomas A. Kempis, The Imitation of Christ

B. Young Adulthood
   1. J.B. Phillips, Your God is Too Small
   2. Edward John Carnell, The Kingdom of God and the Pride of Life
   3. Edward John Carnell, The Case for Orthodox Theology
   4. Carl Menninger, Man Against Himself
   5. Carl Menninger, Love Vs. Hate
   6. Clouse, Linder, and Pierard, Politics and Protest
   7. Herbert Butterfield, Christianity and History
   8. C. Vann Woodward, The Strange Career of Jim Crow
   9. E. Stanley Jones, The Christ of the India Road
   10. Joseph Bayly, The Gospel Blimp
   11. Kenneth Scott Latourette, A History of Christianity
   12. C.S. Lewis, Mere Christianity
   13. C.S. Lewis, The Great Divorce
   14. A.W. Tozer, Knowledge of the Holy
   15. Arthur Simon, Bread for the World
   16. Loyal R. Ringenberg, The Word of God in History
   17. Loyal R. Ringenberg, Who is a Christian?
   18. Peter Ringenberg, Out of Weakness Made Strong (Autobiography)
   19. Roland Bainton, Christian Attitudes Toward War and Peace

20. Delbert Gratz, Bernese Anabaptists and their American Descendents
21. Ruth Tucker, From Jerusalem to Irian Jaya: A Biographical History of Christian Missions
22. George Ladd, The Last Things
23. Johann Christoph Arnold, Seventy Times Seven: The Power of Forgiveness
24. Eric Remarque, All Quiet on the Western Front
25. Upton Sinclair, The Jungle
26. Frederick Rudolph, The American College and University
27. Harry Brown and Frederick Williams, ed., The Garfield Diary
28. Robert Ferrell, American Diplomacy
29. Alice Felt Tyler, Freedom's Ferment
30. John Higham, ed., The Reconstruction of American History
31. John Higham, The Uprooted
32. George Marsden, Fundamentalism in American Culture
33. Jacques Barzun, The American University
34. Alan Paton, Cry the Beloved Country
35. Franklin Littell, From State Church to Pluralism
36. William Hordern, A Layman's Guide to Protestant Christianity
37. Edmund Fuller and David Green, God in the White House
38. Thomas More, Utopia
39. John A. Hostetter, Amish Society
40. Louis Gasper, The Fundamentalist Movement
41. Bernard Weisenberger, They Gathered at the River
42. H. Richard Niebuhr, Christ and Culture
43. H. Richard Niebuhr, The Social Sources of Denominationalism
44. Walter Prescott Webb, The Great Plains
45. Ray Billington, The Far Western Frontier
46. Kenneth Stampp, The Peculiar Institution: Slavery in the American South

47. Elton Trueblood, Abraham Lincoln: Theologian of Anguish
48. Bruce Catton, The American Heritage Short History of the Civil War
49. J. William Fulbright, The Arrogance of Power
50. Eric Hoffer, The True Believer
51. Arthur Schlesinger, The Vital Center
52. Cecil Woodham-Smith, The Great Hunger
53. Paul Tournier, Learn to Grow Old
54. Paul Tournier, Guilt and Grace
55. Ferdinand Schevill, History of Europe from the Reformation
56. David Moberg, Inasmuch: Christian Social Responsibility in the Twentieth Century

C. Mature Adulthood
1. Fergus Bordewich, Bound for Canaan: The Epic Story of the Underground Railroad
2. John Howard Yoder, The Politics of Jesus
3. Walter Winks, The Powers That Be
4. Richard Mouw, Uncommon Decency
5. Vernard Eller, The Simple Life
6. Vernard Eller, Outward Bound
7. Carl Sandburg, The People Yes
8. Thomas Merton, No Man is an Island
9. Anthony De Mello, The Way to Love
10. Robert Ellsberg, All Saints
11. Joan Webster Anderson, Where Angels Walk
12. Morton Kelsey, The Other Side of Silence: A Guide to Christian Meditation
13. Morton Kelsey, God, Dreams, and Revelation
14. Jane Quinn, Making the Most of Your Money
15. Peter Kreeft, Christianity for Modern Pagans: Pascal's Pensees

16. Peter Kreeft, Heaven: The Heart's Deepest Longing
17. Wendell Beery, Jayber Crow
18. Michael Phillips, ed., Universal Reconciliation
19. M. Scott Peck, The Road Less Traveled
20. M. Scott Peck, People of the Lie
21. Brother Lawrence, The Practice of the Presence of God
22. Clark Pinnock, Flame of Love: A Theology of the Holy Spirit
23. Clark Pinnock et al., The Openness of God
24. Clark Pinnock, ed., The Grace of God and the Will of Man
25. John Sanders, No Other Name: An Investigation into the Destiny of the Unevangelized
26. Robin Parry and Christopher Partridge, Universal Salvation?: The Current Debate
27. Dan Richardson, Eternity in Their Hearts
28. Harry Emerson Fosdick, The Meaning of Prayer
29. Raymond Moody, Life After Life
30. Loyal R. Ringenberg, Life Now and Forever (Autobiography)
31. Brennan Manning, Lion and Lamb: The Relentless Tenderness of Jesus
32. Henri Nouwen, The Return of the Prodigal Son
33. Gary Darrien, The Remaking of Evangelical Theology
34. Paton Yoder and Steven R. Estes, Amish Ministers' Meetings, 1862-1878
35. Steven Nolt, A History of the Amish
36. J.B. Phillips, Ring of Truth
37. Robert Benne, Quality with Soul
38. Ernest L. Boyer, Scholarship Reconsidered
39. Douglas and Rhonda Jacobson, Scholarship and Christian Faith
40. Candice Millard, Destiny of the Republic: A Tale of Madness, Medicine, and the Murder of a President

41. James W. Douglass, JFK and the Unspeakable: Why he Died and Why it Matters

D. Reference Works
   1. World Book Encyclopedia
   2. Travel Guides, especially the Mobil and DK books
   3. Frank S. Mead, Handbook of Denominations
   4. Merle C. Tenney, ed., Pictorial Bible Dictionary
   5. Eerdmans Dictionary of the Bible
   6. Walter Elwell, ed., Evangelical Dictionary of Theology
   7. Halley's Bible Handbook
   8. Dictionary of Christianity in America (IVP)
   9. Scott Moreau, ed., Evangelical Dictionary of World Missions
   10. William Barclay, The New Testament Commentaries
   11. Carl Henry, ed., Baker's Dictionary of Christian Ethics
   12. J.D. Douglas, ed., The New International Dictionary of the Christian Church
   13. Hans J. Hillerbrand, ed., The Encyclopedia of Protestantism
   14. Strong's Exhaustive Concordance (of the Bible)
   15. Jason Mandryk et.al., Operation World, multiple editions
   16. Many basketball, baseball, and football magazine annuals
   17. Current History (monthly)
   18. Christian Science Monitor (weekly)
   19. Time (weekly)
   20. Christianity Today (monthly)
   21. The Great Courses (The Teaching Company) dvds

Plato and Aristotle
Raphael, School of Athens

9. REFLECTING ON PUBLIC AFFAIRS

...all who believed were together, and had all things in common.

– Acts 2:44

If men were angels no government would be necessary....
In framing a government...you must first enable the government to control the governed; and in the next place, oblige it to control itself.

– James Madison

Great men are almost always bad men; power tends to corrupt and absolute power corrupts absolutely....

– Lord John Acton

Governments are best classified by considering who are the "somebodies" they are in fact endeavoring to satisfy.

– Alfred North Whitehead

Intellectuals tend to be liberal for the simple reason that inequality—if only you will focus on it and think about it—is at first blush abhorrent to most men. The strong burden of proof is against it.

—Paul Samuelson

The right of a man to live by his work
What is this right?
And why does it clamor?
And who can hush it
So it will stay hushed?
And why does it speak
And though put down speak again
With strengths out of the earth?

– Carl Sandburg

Man's capacity for justice makes democracy possible, but man's inclination to injustice makes democracy necessary.

– Reinhold Niebuhr

Democracy…is the only form of government that is founded on the dignity of man, not the dignity of some men, of rich men, of educated men or of white men, but of all men.

– Robert Maynard Hutchins

Nor is the people's judgment always true:
the most may err as grossly as the few.

– John Dryden

The only people on earth who do not see Christ and His teachings as nonviolent are Christians.

– Mahatma Gandhi

Even as the word "pacifism" sounds too much like "passivity," "just war" sounds too much like "war is justifiable." Jesus did not forbid self-defense. He did not teach non-resistance, but non-violence. … on every occasion Jesus Himself resisted evil with every fiber of his being.

– Walter Wink

I know war as few other men now living know it, and nothing to me is more revolting. I have long advocated its complete abolition, as its very destructiveness on both friend and foe has rendered it useless as a method of settling international disputes.

– General Douglas Mac Arthur

Great is the guilt of an unnecessary war.

– John Adams

Every gun that is made, every warship launched, every rocket fired signifies in the final sense, a theft from those who are hungry and are not fed, those who are cold and not clothed.

– General Dwight D. Eisenhower

Can I be equally dedicated to sharing the Gospel with and shooting a bullet at another man when if he be not a Christian and the bullet is well aimed, it would end his earthly opportunities to receive the Savior?

– Anonymous

War may sometimes be a necessary evil. But no matter how necessary, it is always an evil, never a good. We will not learn how to live together in peace by killing each other's children.

– Jimmy Carter

In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex.

– Dwight D. Eisenhower

The release of atomic power has changed everything except our way of thinking....

– Albert Einstein

Either war is obsolete or men are.

– R. Buchmaster Fuller

I have long been keenly interested in studying current society no less than past societies, and the issue of how society might best be organized as much as how it is organized. Thus my interests extend well beyond the discipline of history to include political science, sociology, economics, philosophy, religion, psychology, futurology, and literature—including utopian literature. Perhaps this quest for a better society reflects a longing for a return to the Garden of Eden or for the joys of heaven. Certainly it has been a desire to find the best possible human mode of organization and living. I have never sought to organize such a society but rather to work with my students in thinking about how each of us might, even in small ways, have a positive leavening effect toward making the world, or at least our corner of it, a better rather than a worse place.

The 1960s were the definitive period for my reflections on these things. My coming of age intellectually as a graduate student coincided with the major public issues of the Civil Rights Movement, the Great Society reforms, and the Vietnam War. But prior to this era, I experienced many formative influences; before one thinks about what might be, one needs to think about what has been.

I have early memories of my father reading the Fort Wayne New-Sentinel reports of World War Two (and my assumption that war was a normal state of affairs), his taking me downtown in Fort Wayne to see President Roosevelt (probably for a 1944 "whistle-stop" campaign

speech) and, after the war, taking us all to the Courthouse Square to see Hitler's captured car (a display arranged by his cousin, Bob Gehrig). When young Dorcas got to sit in the car, Mother was appalled that her little girl went home with Hitler's dirt on her dress. The public lament (solemn bells) at the death of FDR and celebration (joyous bells) at the victorious end of World War Two also made an impression upon my young mind.

Presidential elections fascinated me. I lost a five cent bet with classmate John Smith on the 1948 election. His father was a Democratic post office employee and thus President Truman's re-election was of personal importance to him. For me it was merely a matter of supporting my father's choice. Four years later I went with the Smiths to the railroad town of Garrett to hear the retiring President Truman campaign on the caboose platform for the Democratic nominee, Governor Adlai Stevenson of Illinois.

The Cold War of the late 1940s and 1950s brought heightened drama to the "our-side vs. the other-side" mode of thinking of my early years. I bought an atomic bomb ring from a cereal company, and a small statue of General MacArthur (with his signature cap and pipe) for the top of my dresser. I watched my mother actively ironing while her eyes were glued to the televised Red Scare trials of Senator Joe McCarthy. When Butler basketball coach, Stan Pepple, resigned his high school position to join the Korean War effort, we held an all-school assembly to honor him. Another all-school assembly in those days featured returning missionary Don Rohrs in a show-and-tell presentation of Hawaii when that exotic region was still an American territory. Mrs. Schubert in tenth grade World History class supplemented the textbook with Current Events newspapers. This greatly stimulated my interest in World Affairs.

The combination of Cold War and multi-nation nuclear weapons produced what historians called The Age of Anxiety. We children felt the tension no less than did our parents. Would Communism keep spreading beyond its rapid movement from Russia to Eastern Europe, China, and North Korea? Would it drop those awful new bombs on us? Would Jesus come back soon, and, if so, would I be ready? After all the Bible said that two shall be sleeping in a bed, and one would be taken and the other left behind. The preacher at the Winona Lake Summer Conference couldn't believe that the Second Coming was further away than a specific year. I counted and observed that if he was right, I would never get to be a junior in high school. That would have meant no varsity basketball, no college, no marriage, and no children. Sometimes the evangelists who frightened also sought to reassure. Billy Graham wrote *Peace with God* (1953). The Catholics had Fulton J. Sheen, one of the earliest televangelists, and he authored *Peace of Soul* (1949) and *Way to Inner Peace* (1955).

As I became increasingly reflective in the 1960s, I largely embraced my parents' religious views (moderate to progressive Evangelicalism) but moved beyond their views on domestic politics (they were moderate to conservative Republicans while I became more liberal) and war/peace issues (they were moving away from pacifism while I was moving backward toward the non-violent thinking of our Anabaptist ancestors.) Today I call myself a conservative liberal politically and a quasi-pacifist internationalist in terms of foreign relations.

Most of the Evangelical Protestants that I knew growing up—and continuing to the present—identified with the Republican Party and conservative politics because they perceived these as reflective of decency, order, and morality; however, as I pursued my graduate studies in history, I increasingly viewed the Republican Party and conservative politics more for their identification with wealth and

privilege. Somehow Jesus' identification with the poor seemed more closely reflected in the Democratic Party and liberal politics. I found it very encouraging to find Evangelical historians like Bob Clouse, Dick Pierard, Bob Linder and others in the Conference on Faith and History who shared my thinking. I was all for making the world a better place through public policy, but I was convinced that there were real limits as to how much governmental efforts could accomplish this. Thus I called myself a conservative liberal. Similarly my views on foreign affairs were qualified. We should be concerned with the whole world; thus I was an internationalist, but again there are real limits to our capacity for changing the world for good. Most wars have had a net minus effect. In terms of the major American wars, I viewed only the Civil War, the extent to which it was fought to end slavery, and the Second World War, the extent to which it was fought to stop Hitler's genocide, as possibly just wars. The thinking which made it especially difficult for me to become a complete pacifist was this: 1) the Bible ordains government and order, 2) how can we have government without a police force, and 3) how can we have a police force without the occasional use of force, whether internally or externally? My heart is pacifist, but my head is not completely there yet. Still I identify strongly with the Anabaptist tradition of my background, not only their peace ethic but also their work ethic, sense of community, commitment to social justice and humanitarian service, and strong academic tradition in history and sociology.

If the decade of the 1960s had a major influence in developing my social, economic, and political thinking at the beginning of my career, similarly the decade of the 2000s at the end of my career brought another period of personal public policy reassessment.

I had long been interested in the numbers and drama of ball games and presidential elections; following the economics of the stock market

involved plenty of mathematics and drama. Plus it was very personal—it involved our retirement portfolio. The 1980s and 1990s were the peak years of our careers, and we invested regularly in equity retirement funds. These were years of very good growth. Our portfolios doubled about every five or six years. And then came the new century. The stock market went flat. Oh it moved—sometimes wildly up and down, but the overall effect was flat. I was concerned, and our young adult children were discouraged as they pondered their economic futures.

By the end of the decade of the 2000s, the economists were referring to the Great Recession—the worst economic decline since the Great Depression of the 1930s. Before the stock market crash of 1929, people had borrowed heavily to invest in a rising stock market—they called it "buying on margin." In the late twentieth century people borrowed heavily to purchase consumer products and homes. In both periods pro-business administrations insufficiently regulated economic institutions—especially the stock exchange in the 1920s and the banking industry in the late twentieth century.

Then there was the continuous deficit spending by the federal government. Throughout the history of the United States, the federal government tended to have unbalanced budgets during times of war and economic decline, but sought to have positive balance sheets in normal times. When the heavy spending to fight the Great Depression and World War Two was followed by the semi-permanent Cold War and the increasingly longer life span of seniors receiving entitlement program monies (Social Security and later Medicare) the country moved to a position where annual budget deficits became normal. This situation went largely unquestioned until the Great Recession of the 2000s caused us to face the reality of our accumulative national indebtedness.

When the Cold War ended in 1990 or so, we quickly found a new enemy to keep defense spending high; international terrorism became the new threat to replace the Soviet Union. And we found new reasons to engage in questionable wars for, despite the public backlash to the Vietnam War, we continued to believe that we needed to serve as the policemen of the world. Since the advent of nuclear weapons and the belief that the nation needed to be able to make defense decisions quickly, it had become much easier for presidents to make defense decisions by themselves, including starting wars. In recent decades we have been involved in rather continuous fighting in one place or another in the world. While ethical concern has not forced us to re-access this pattern, hopefully economic realities will.

Meanwhile our three sons were advancing into early adulthood and developing their own thoughts on public policy. They talked and I listened. Matthew was a Social Worker, and among other courses taught Social Policy at Valparaiso University. Social Workers tend to be political liberals. They deal largely with the poor, underprivileged, and otherwise disadvantaged people, and favor government programs that help the "least of these my brethren" as much if not more than policies designed to help the already well established part of the population. He also worked with federal grant programs serving as a consultant and evaluator with public school and social agency organizations.

Mark and Peter were less trustful of government agencies, suspicious of public abuse, and in favor of a smaller size federal government. Their hero was Congressman Ron Paul of Texas, the medical doctor who was for the 2000s what Barry Goldwater had been for the 1960s, namely the conservative champion of limiting the role of government primarily to security and regulation functions. Peter gave me a copy of Paul's *The Revolution: A Manifesto*. I was impressed—mostly. He appeared intelligent, thoughtful, and dispassionate. While he did not

convince me of the need to do away with Federal domestic programs, I did find him compelling in his call for a balanced budget, ending the "policemen of the world" mentality, reducing the ability of the President to initiate the use of force overseas, and providing greater protection for civil liberties.

Peter, in particular, has become a student of what one might call the "overworld" (in contrast to the underworld), those "powers that be" that work around the public process to control and restrain it for their own financial advantage without being controlled themselves and without primary regard for the public good. I had long heard and quoted the Biblical statement that "the love of money is the root of all evil," and the maxim of historian John Acton that "power corrupts and absolute power corrupts absolutely." Now with Peter's influence I see these concepts at work with greater clarity and intensity. Of course, such abuse of power and the lack of adequate restraint of that power had long existed in world history, but we thought that the United States was different, especially since the Progressive Era and the New Deal reforms; but the advent of the Cold War with its great concern for security led us to be willing to give up certain checks on the authority of the executive branch, particularly the presidency and the Central Intelligence Agency.

Another problem of the contemporary federal government involves the election process. When politicians have to raise—or think they have to raise—large sums of money to run for office, they become beholden less to their general constituency and the public good than to their well-heeled special interests, (i.e. the "overworld"). When they are eligible for re-election, often they are inclined to think about what positions and voting patterns will assure their next victory rather than what is the best for the general welfare.

A significant part of the reason that most politicians are not statesmen is that the political structure does not encourage it. How might the system be modified? Perhaps a single moderate length-term (say, a six year term for both president and the legislators) with severe election fundraising and spending limits would help to create a government more independent of the wealthy special interests. Also one could make a case for the candidates to prepare a clearly understandable, precise and concise statement of political philosophy; this would help to make the candidates more transparent, the electorate more informed, and the process more representative.

Still another major problem of modern America has been the growing income differential in recent decades between the rich and the poor. One of the most significant measures of the quality of a society is how it deals with its impoverished citizens. The Reagan Revolution of the 1980s sought to reverse the reforms of the Progressive Era (1905-1915), the New Deal (1930s), and the Great Society (1960s) including its War on Poverty, and it succeeded in some meaningful ways. The income distribution ratios increased sharply from the historic low of the late 1960s to what became by some measures the historic high of the 2000s—higher than even the level of the pre-World War One era of the Rockefellers and the Carnegies. The issue is not merely an ethical one, for it is an economic problem as well. Both the Great Depression and the Great Recession were preceded by sharp increases in income inequality (as well as financial deregulation and loose monetary policy).

So how may a society best organize itself so as to facilitate what Jeremy Bentham called "the greatest good for the greatest number"? Jimmy Carter, one of the most idealistic American presidents and the most involved humanitarian ex-president expressed his version of utilitarianism as follows: "A simple and proper function of government is...to make it easy for us to do good and difficult for us to do wrong."

My philosophy of the social good stems from the Bentham/Carter thinking and provides major roles for both the public and the private sectors.

When I taught English history, one of the books which I gave the students to read was Thomas More's *Utopia*. When I taught Foundations of Christian Thought, the class read *Mere Christianity* by C.S. Lewis. In American Religious History, we talked about the communal Hutterites and Shakers and the semi-communal Amish and Mormans and viewed a film on one or two of these groups. Thomas More indirectly and at considerable length, C.S. Lewis more directly and more briefly, and the communal groups by example more than verbal witness offered their blueprints for a more fully Christian society than what has existed in most of Western history.

Now at the close of this chapter, let me present some of my own ideas for living the good life together.

1. We live in a world that is fallen but not hopeless. Just as each of us as individuals can contribute either more to the world's hurting or more to the world's healing, so also the social systems of which we are a part can be either more helpful or more harmful in the cause of making the world a better place.

2. If one desires to help to redeem the world, the place to start is by seeking inward redemption or wholeness or holiness. Ye who would be physician, work to heal yourself first (see Luke 4: 23). The best way—perhaps the only way—to heal yourself is to cooperate more and more fully with God's desire to give you wholeness.

3. The same principle for individuals bringing healing to their society also applies for a given society bringing healing to the nations. Years

ago when Argentina theologian Rene Padills was speaking to my class, I asked him how we in the United States could help our less affluent Latin neighbors in the Southern hemisphere. His response was, "You have plenty of problems in your country; work on those first." The first and perhaps the most important way to witness is by modeling. In an effort to give witness to the Christian faith, one does well to offer verbal proclamation as appropriate, but one must never neglect the example of a transformed life. In the desire of a nation to influence other nations to become more democratic, is it really more effective to engage in strategies of regime change as opposed to working intensely to produce a better quality of life—including the political process—for all of its citizens at home and thus provide a naturally compelling model for other nations to seek help in emulating? Surely the Sermon on the Mount teaching about "a city that is set on a hill" and the call to be "the light of the world" applies to societies and nations as well as to individuals.

4. If redemptive life in community is important both for its own sake and also as a model or "light to the nations," what would a mature Christian society look like? Such a society would begin not with a political or economic system but with a philosophy that emphasizes the inherent dignity of all humans as being created in the image of God and the mandate to be caring stewards of God's earthly garden. Thus the society would emphasize individual freedom and rights but only in the context of what is good for one's neighbor and the rest of society also. While there is an "I" in this society, there is also an "us." The "us" is always an "I and thou together" rather than a "we verses them." Conceptually there are no limits to the "I and thou together" philosophy. One cares for all and wants the best for all even though one may know and interact with few people in other societies. The educational systems of the society will give major emphasis to this "other-oriented" thinking early and often, while the political and economic systems will seek to model it.

5. In the twenty-first century United States, the political system comes closer than does the economic system to emulating Christian values. Democracy is messy and inefficient but of the major types of human governments in history, it best recognizes the sinfulness of man by limiting the political authority of any man or group, especially through its system of checks and balances. The genius of democracy is not in what it does, but in what it prevents. By contrast, capitalistic economies tend to allow undue unchecked authority to a given group, the stockholders and their representatives, who are naturally motivated to make money for themselves and not necessarily concerned by what is good for the general public or the physical environment.

6. In a truly humane and other-oriented society, a high priority would be to develop a system whereby every family group would have the right to earn its own living. There exist multiple ways to accomplish this. Under a largely private enterprise capitalistic system, the government could serve as the employer of last result. It would carefully design programs which are useful for the country in general and which also provide skills training for the unemployed or unemployable as they prepare to pursue both the immediate tasks and also enhanced qualification for competing for private sector employment. All of this would be done to provide maximum dignity for these public sector workers. Properly implemented, such a program should reduce significantly the social and economic costs of unemployment and significantly enhance the "general welfare"—which, of course the Constitution lists as one of the major purposes of government.

Document Nineteen

MUST A CHRISTIAN'S POLITICS BE CONSERVATIVE?

Should a religious conservative be a political conservative?

Whatever your answer to that question, the fact is that a large number of evangelicals apparently believe so. Check around among your Christian acquaintances. Chances are you will find that you and your friends are generally agreed on political and social issues. You will likely find that more often than not those who hold conservative religious positions also hold conservative political positions.

Unfortunately, it is widely assumed that this pattern was also true with our Christian counterparts in earlier centuries. But this is historical myopia. Unlike today's evangelical majority, our spiritual forefathers often were in the vanguard seeking social justice and political reform. Particularly before the Civil War, American evangelicals were aflame with the desire to improve the lot of mankind—in this world as well as the next.

Charles Finney, the major evangelist of the period, preached that a Christian should by definition be a social reformer. Much of the impetus for the antislavery movement and coeducation came from Finney converts and from the school where Finney served as president (Oberlin College). In the state of Michigan, at least, evangelical colleges were among the avant-garde, reform-minded forces at a time when the state university identified with the more reactionary groups in society.

In England the leadership for liberal reform programs came from such evangelicals as William Wilberforce, T. Fowell Buxton, Lord Shaftesbury, John Howard, and William Gladstone. Furthermore,

most of the early leaders of the English Labor Party professed to be devoutly religious men.

Perhaps one reason for the recent alignment of evangelicals in this country with conservative politics has been the widespread influence of dispensationalist theology. This system of thought, developed and popularized by John N. Darby, Cyrus I. Scofield, and others, led its followers to believe (among other things) that the sole responsibility of the church was to save men from this evil world.

Another reason is that because liberal Protestant groups have supported governmental social reform, many evangelicals automatically feel obliged to oppose it, so as to avoid any guilt by association. While criticizing the liberal theologians for abandoning much of traditional Christian doctrine, they failed to notice that they too had neglected a part of the divine message, the social implications of the gospel. Timothy L. Smith has shown in his Revivalism and Social Reform that the "social gospel" movement had its origin in antebellum evangelical revivalism. It later became associated with liberal Protestantism only because the evangelicals surrendered their responsibility in this area.

Recently, however, evangelical leaders have begun to realize their delinquency in the area of social concern. A prominent Wesleyan pastor confessed that "while we have held tenaciously to the 'cross'. . . we have had no hand left for the 'cup of cold water' in Jesus name." Sherwood Wirt in his Social Conscience of the Evangelical calls for a moderately liberal approach to most domestic issues. Robert Clouse, Richard Pierard and Robert Linder are even more critical of right wing politics in the evangelical community in their book Protest and Politics: Christianity and Contemporary Affairs. David O. Moberg makes a strong plea for conservative Protestants to obey the social commands of the gospel in his book, *Inasmuch*. Two

histories showing the social activism of evangelicals in eighteenth and nineteenth century England and mid-nineteenth century America are *Saints and Society* by Earle E. Cairns and *Revivalism and Social Reform* by Timothy L. Smith.

By all of this I do not mean to say that it is inappropriate for evangelicals to hold conservative political theories. Rather I mean to stress that it is inappropriate for them to show no social compassion. A person may legitimately oppose governmental involvement in social welfare programs, but if he also refuses to be personally concerned about the needs of society, he is serving his old selfish nature. I respect the individual's right to oppose federal foreign aid programs, but if at the same time he shows little enthusiasm for such private endeavors as the World Vision orphan program, or the World Relief Commission, I have reason to doubt whether he is motivated by the Spirit of Christ.

Those who wish to remain politically conservative and yet be socially active should study the example of the Mennonite churches. This group of evangelicals, perhaps more than any other, has remained aloof from favoring government action in general, and yet supports a strong intrachurch program of mutual aid and world-wide relief.

The greatest danger of equating conservative politics with conservative Christianity is that such a viewpoint may alienate potential converts. People frequently accept the Christian message because it is associated with something pleasant to them (personal concern, acceptance, sense of identity); others reject it because it is identified in their mind with something repulsive to them (unloving or legalistic parents, unimaginative or questionable methods). How tragic that any should refuse the Christian message only because it

is presented to them as part of a "package deal," the political part of which they cannot accept.

Again, this is not to argue that preachers should have no political views, nor that they should never express them. Rather it is to say that the preacher should make it clear that he is disrobing himself of his priestly role when he presents his political ideas.

Let me frankly admit that I am repulsed by conservative political pronouncements from the pulpit partly because I do not accept many of them. My personal view is that liberal politics (with their concern for the downtrodden in society) come closer to the teachings of Christ than do conservative politics (with their appeal to the more wealthy and powerful).

Yet the above criticism of "package deal" preaching would apply regardless of whether the political views involved were of the right or the left. The evangelical preacher must call his parishioners to social concern, but he should not specify the medium through which they should choose to promote it.

--Eternity Magazine
July, 1970

Document Twenty

CONFESSION OF A CHRISTIAN INTERNATIONALIST

1. A CHRISTIAN INTERNATIONALIST seeks to look at the world – the whole world – as God does.

2. …rejects the spirit of the world even while embracing all in the world who are made in the image of God

3. …rejects the impulse to love people on one side of an artificially drawn line less than those on another side of that line.

4. ...is slow to anger and quick to seek understanding and reconciliation.

5. ...views, in this sinful world, the concept of checks and balances (or accountability) as the most important starting point politically, both within a nation and among nations.

6. ...sees war as an anti-creation act, and nuclear war as the ultimate anti-creation act.

7. ...is more willing to be hurt than to hurt the other in an active effort to reduce the amount of hurt in the world.

8. ...believes that there is no such thing as a just war when the likely result is a worse world.

9. ...believes that the best way for a nation to promote enlightened political thinking among other nations is to provide an improved model of "loving your neighbor as yourself" at home.

10. ...seeks to share the Good News of the Incarnation, the Love of God, and the Peace of the Prince of Peace with all peoples everywhere.

Further Down the Road

10. THE MATURE YEARS

Age is opportunity no less
Then youth itself, though in another dress,
And as the evening twilight fades away
The sky is filled with stars, invisible by day.

--Longfellow

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made;
Our times are in his hand
Who saith, "A whole I planned,
Youth shows but half, trust God: see All, nor be afraid."

--Robert Browning

The days of our lives are seventy years;
And if by reason of strength they are eighty years,
Yet their boast is only labor and sorrow.
For it is soon cut off, and we fly away.

--Psalm 90:10

For what is your life?
It is even a vapor that appears for a little time
and then vanishes away.

--James 4:14b

For when I am weak,
then I am strong.

--II Corinthians 12:10b

Do not seek death. Death will find you.
But seek the road which makes death a fulfillment.

--Dag Hammarskjold

The meaning of man's life is found in obedience and intimate communion with God.

--Richard Emrich

The supreme happiness of life is the conviction that we are loved.

--Victor Hugo

I am convinced that many of my emotional problems would melt as snow in the sun if I could let the truth of God's motherly non-comparing love permeate my heart.

--Henri Nouven

"Love your neighbor as yourself," is descriptive no less than prescriptive.

--Eric Hoffer

There is a hard law…that when a deep injury is done to us, we never recover until we forgive.

--Alan Paton

…those who are in Christ share with him all the riches of limitless time and endless years. God never hurries. There are no deadlines against which He must work. Only to know this is to quiet our spirits and relax our nerves.

--A.W. Tozer

Busyness is not of the devil; it is the devil.

--Carl Jung

How strange it is to see with how much passion
People see things only in their own fashion!

--Moliere

To truly hear you must get near.

--African proverb

God is light.

--I John 1:5

Maturity has partly to do with age, but even more with perspective. The major developments of my most recent period of life include an increasing awareness of human limits; a growing sense of the limitlessness of God's love and riches; an increased sense of the value of giving, forgiving, loving, and enjoying; an unrelenting sense of call to do less and be more; and a powerful and continuing desire to learn more.

1. AN INCREASING AWARENESS OF PHYSICAL LIMITS.

It is almost as if I would like to go everywhere, see everything, and relate to every person. Maybe in the next life this will be possible, but in what is left of this one, more and more I realize that I have to reduce rather than expand many ambitions. In the advancing years we have become more selective in our travel plans, favoring the less demanding ones. I continue to try to make my daily schedule less complicated, moving more into a role of counseling, encouraging, and befriending. But, my ability to pray for and love everyone is not reduced, nor is my capacity and desire to learn. Hopefully I am experiencing delight, joy, and celebration more than ever before.

I take more medicine these days and explore the possibility of taking less, always asking whether the side effects are worth the benefits. Perhaps I should be more grateful for the help the medicine provides rather than lamenting my dependence upon it. I do enjoy the conversations with my doctors, however.

Increasingly, I sense the ultimate physical limit, namely that of time. The shortness of life in combination with the pervasive effects of the Fall lie at the heart of the human condition. Most all of us long not for just something more enduring but also something better – quality as well as quantity. Becky and I recently visited the symbolic site of the Fountain of Youth in St. Augustine, Florida. The survival instinct and desire is strong in all of life, but to live forever in this imperfect world is not appealing. Even my young students don't find that prospect attractive. People who think that they could find satisfaction in an indefinite life here must not have much of a vision of heaven. Preferable by far is the faith of one of the senior parishioners during my Mt. Carmel pastorate, Gladys Duff, who told me in the 1990s, "When I go to bed each night, I tell God that if I don't wake up, that is just fine."

In a sense, the perception of the shortness of time is an illusion for those who envision an unending fellowship with the Divine Trinity. By contrast those who lack this vision are the ones who feel most keenly the passing of our allotted time on this earth.

2. AN INCREASING AWARENESS OF GOD'S LIMITLESS LOVE AND GRACE.

It was the year 1988. My life schedule had become overextended. I was teaching, writing, preaching, administering, involved in leading the Conference on Faith and History, and actively following the year-around sports activities of our twins, Peter and Melodie. In addition,

to the physical demands, there was the emotional trauma of the illness and death of one of the young men, Larry Watson, of the Cammack United Methodist Church, where I was serving as minister. The result was a physical illness which placed me in the hospital. A depression complicated the physical recovery, and I missed work for about a month. At this low point I felt blocked; it was difficult to envision a way to recover my strength. As countless people in similar circumstances have testified, weakness led to receiving God's strength and hearing God's voice in a deeper, more profound manner.

This experience was a turning point in my life, making me something of a mystic. I later related in an essay entitled, "The Blessedness of Neediness" (*Letters to Young Scholars*), how the mystical experience has worked for me ever since.

For those of us who choose to deal with our weakness by receiving God's grace and listening to His voice, we will find that He can speak His love to us through anything. Just as Satan is likely to work on us through our most vulnerable areas, so also God is likely to speak to us through the ways in which we best perceive and most naturally think. For me a common such avenue is improbability. When I am desperately seeking God, I frequently hear through a combination of related circumstances (coincidences) that in the aggregate would be highly unlikely to occur at random. These may include, for example, several of the following: 1) a voice on the radio, television or telephone, 2) the minister's unusually focused words or prayers, 3) the inner voice in meditation, 4) an especially vivid dream that responds to an intensely expressed need, or 5) a highly telling passage in a book, all exquisitely timed and with a sense of assuredness and even awe. Various people have referred to these expressions as "synchronicity," "holy luck," and "God's winks." However God speaks to a given person, we all have

the assurance that as we earnestly seek Him in the spirit of dependency, we find Him, and He brings us into eternal, loving fellowship with Him.

The most common message that I hear from God is not a specific directive, "do this" "or do that," but rather "I am with you" in this or that. It is difficult to convey to another in words just how deeply profound the messages can be. Each person needs to experience the voice of God for themselves.

What I have described above is personal and deep. A second confrontation of the love of God in recent decades is more nearly universal and broad. What has increasingly come to mind and experience from multiple directions both internal and external is the idea that maybe God's grace is more relentless and less limited by time than previously thought. Traditionally I had associated Universalism with Unitarianism, perhaps even liberal Protestantism, and a soft-on-sin, easy-to-please, God. When my close friend David Neuhouser introduced me to George McDonald I learned that there was a Christian form of Universalism whose God was very demanding, calling for a rigorous cleansing from sin and a radical conformity to His will. Furthermore, this God was a God of infinite patience who will wait indefinitely for his erring children–all of them (as in the parable of the lost sheep), to tire of their self-centeredness and turn to him. This patience in concert with His sovereignty means that we cannot outlast Him. Like the Father of the Prodigal son, his grace awaits each of us until we tire of earning the wages of sin.

This way of thinking gave new meaning to the hymn of Annie Flint:

His love has no limits
His grace has no measure
His power no boundry known unto men.

I concluded that if this idea of universal salvation really was true then the Good News of the Gospel was really the ultimate Good News. But was it really true? What about the Biblical texts such as Matthew 25:41, 46 which speak of eternal or everlasting punishment? The proponents of universal reconciliation explain such texts as mistranslations of the Greek words aion and aionios. They are best rendered as "an age," or a limited period rather than "everlasting." As George Hawtin explained in *The Hell of Scripture vs. The Hell of Human Tradition*, "the hell of tradition is punitive, hopeless, and eternal, while the hell of scripture, like every judgment of God, is corrective, remedial, and restorative."

I was surprised, even stunned, to learn of the corpus of scripture that seemed to say that God will eventually restore all of His human creatures to himself. Note for example the following references which I have written in front of my Bible and read frequently, one at a time, especially when in church:

Ephesians 1:10, Colossians 1:20, I Corinthians 15:22, Revelation 21:5, Psalm 86:9, Isaiah 45:22-25, Jeremiah 31:34, Lamentations 3:31-33, Joel 2:28, Habakkuk 2:14, Matthew 18:12-14, Luke 2:10, and 3:6, John 12:32, Romans 5:18 and 11:26, Philippians 2:10, I Peter 3:18-19 and 4:6, Revelation 5:13, Psalm 136 (26 times), and Acts 3:21.

So what if God's will ("He is not willing that any should perish") will be done ultimately; what if God's love is ultimately irresistible (McDonald's word is "inexorable")? What if the end of the story is that we win – we all win? Wow! My heart votes for all of this. But I can't prove it and don't feel a need to argue for it. The English Bible as we now have it contains evidence both ways. Increasingly, I choose for the idea that God's love is so much greater than we all imagine. I call this "The Blessed Hope."

3. IN REFLECTION OF THE IMAGE OF GOD

While we all are made in the image of God (Genesis 1:26), we differ in how we view God. Increasingly I choose to see God as love (I John 4:8) and light (I John 1:5). A.W. Tozer, Christian mystic and friend of my father's favorite cousin, Safara Witmer, wrote in his classic, *The Knowledge of the Holy* that "We tend by a secret law of the soul to move toward our mental image of God." Similarly, Ralph Waldo Emerson said that a man is what he thinks about all day long.

As a person by openness and understanding receives more of God's love and grace, one automatically has resources from which to give to others. Receiving leads to giving which leads to more receiving. Filled more with God and His spirit, one reflects this in the fruits of the spirit.

In recent years I have noticed a growing capacity to give, forgive, love, and enjoy. We are able to share financial gifts with our children, according to their needs. It is a delight to buy carefully selected CDs and DVDs to give to our friends. How fulfilling it has been to give away my books to Christian colleges and seminaries in the less developed parts of the world. In giving, spirit is more important than action. Thus, giving is a joy available to the poor no less than the rich. Perhaps the best form of giving is that of encouragement, affirming the dignity of all you encounter. I love to do this, even in a one-minute conversation when passing on the street.

Giving and forgiving and loving and joy are all related, and in my experience come incrementally. Just as it is easier to give when one has received, so also it is easier to forgive when one feels forgiven. Receiving and being forgiven frees one to concentrate on giving to and forgiving others. The more one gives, forgives, and loves, the more one is joyful.

The closer we are to a situation, the more it is likely to be difficult to forgive real or imagined wrongs. Adjusting to marriage was difficult for me. For one thing, I didn't know how to adapt to Becky's outspoken personality. Time, experience, and confidence all helped, but so did a growing forgiveness and a growing love, especially when accompanied by a greater understanding of communication skills. It is important to look at conflict as an opportunity for growth and as opportunity to help the other. So often the neurotic actions of us all come from early-in-life hurts, and we do best to hold hands together to grow together, meanwhile focusing primarily on enjoying together our common interests. Somehow marriage adjustment must be a good thing as it helps each partner to become less self-centered.

The greatest benefit to me of my ten-year preaching career (the 1980s) was that it gave me an enhanced capacity to love. During my first term (1980-1985) at Mt. Carmel Church, I was primarily a teaching preacher. This changed somewhere during the years at the Cammack Church (1985-1989) where Jo Reneau told me, "We know that we are loved." Perhaps Billy and Sue Dugger—at whose wedding I presided—felt it the most. When I returned to Mt. Carmel in 1992 for a five-month interim period, Martha Adkins told me, "You are different."

One of the greatest enemies of love in a church setting is forced conformity on secondary issues. Following the Cammack pastorate in 1989, we returned to the local church next door. A major issue at that time was the role of women in church leadership. The fairly new minister expressed his opposition to women holding ministerial or elder positions but agreed to hold a study forum on the subject. As I had visited him earlier to try to keep him from getting into trouble on the issue, he invited me to be in the study group which later was to hold an open Sunday evening forum on the subject. In the course of my presentation at the forum I stated my hermeneutical belief that if

there was an apparent difference of emphasis between the teachings of Jesus and those of Paul, that I would give greater priority to those of Jesus. After the forum, he told me that I was questioning the authority of scripture and that a person who believed like that should no longer be on the Elder Board. This became another occasion to develop the capacity to forgive. Shortly thereafter the Mt. Carmel Church invited me to serve an interim ministerial appointment, and that became a convenient occasion to resign from the Elder Board. "In essentials, unity; in non-essentials, liberty; in all things charity" (Moravian Church motto).

4. GOD'S CALL TO SLOW DOWN

In every stage of life there exists an optimum balance between meaningful work and meaningful play. Throughout most of my life—at least since age 17—I have erred on the side of work. Then late in my career my whole being was telling me to shift that emphasis. During my pre-retirement years, one of the most reoccurring dreams was that we were visiting London and nearing the time to return to the United States. But we had not yet gotten to see a play. London, with perhaps fifty venues on a given evening, is the theatre capital of the English speaking world—and perhaps the entire world. I interpreted these dreams to mean that God was telling me to spend more time in joyous play.

In the year 2000 I felt strongly enough about the need for my colleagues as well as myself to alter an excessive commitment to work that I devoted a faculty meeting devotional talk to the subject. The following is an excerpt from that address:

"We professors at Taylor teach the harmonizing effect of faith and learning integration; we in this liberal arts college teach the liberating

and broadening effect of balanced thinking with its concern for nuance and finding truth wherever it may be found; but we also teach by example or by modeling. In this latter area, teaching by example, in some respects we don't teach very well, particularly in demonstrating an unhurried pace and a judicious balance in the use of time. We seem not to like such out-of-control living, for we complain about it, yet we don't seem to realize sufficiently that is not a good thing nor even a necessary evil but rather a counterproductive hindrance to doing well in the most important work tasks and to realizing the abundant life. Could it be that in our in-some-ways admirable commitment to serving any and all people and honoring any and all requests in the name of Christ that we end up trying to do more than God is asking us to do? Is that any better than doing less than what God is asking us to do?

"Now we are committed people. How do we work faithfully without working excessively? How do we work joyously in a serving manner in each task without a preoccupied awareness of all those other things that we feel we must rush on to do? How can we discipline our schedule so as not to neglect any primary area of responsibility? Here are some thoughts; I would be pleased to learn of your thoughts as well, as we all work together to help each other be faithful stewards in the use of our time."

1) For those who are in a position to significantly influence institutional policy, even if only in one corner of the institution, one of the most valuable things that you can do for your colleagues is to jealously guard their time, freeing them as much as possible from secondary tasks so as to have adequate time to give to the primary tasks. This campus in particular, it is my impression, has a less than desirable record in this area.

2) As individual workers we can and must assert judicious control over our active work schedules as a part of asserting judicious control over our lives as a whole, seeking to achieve a harmonious balance of work, leisure, and social responsibilities, especially including family responsibilities. We who suffer from the busyness syndrome often excessively blame the institution for our problem. For most of us, if we are too busy, it is largely a situation of our own making, or a lack of ability or perhaps even willingness to see how much control we can and must exercise over our schedule.

3) Don't sacrifice some primary things for the sake of not only secondary things but also other primary things. Jay Kesler tells of the wise counsel he received early in his ministerial career from one of his church elders who kindly told him, "Jay, God hasn't called you to His work at the expense of your family." The widow of World Vision founder Bob Pierce told me a few years ago that during the peak of his career, her husband literally didn't unpack his suitcase for 20 years. Some of the fruits of that life style are described by his daughter, Marilee Dunker, in her book, *Man of Vision, Woman of Prayer*; among other things she tells bitterly of her father's pronounced mental breakdown and the suicide of her older sister whom her parents had wanted to come to Taylor to study. The wise, sometimes cynical but keenly observant former faculty and staff member, George Fenstermacher, told me once that whenever persons achieve great success in one area of life, they almost always pay for it in another area. A sober thought!

4) Note the model of Jesus. Where does the record show that He ever hurried or overworked or was unbalanced? Do we think our work is more important than His? If he didn't need to do these things, why should we?

5) Jesus' model indicates that being should precede doing and that in essence it surpasses doing. In other words, get what you are straight first and then let your doing flow from that instead of thinking that we must do as much as possible while pausing periodically and briefly to reflect on being and then hurrying back to doing. God does call us to strive toward Holiness (i.e. wholeness); he does not call us to save the whole world by ourselves. St. Dominic expressed well the desired priority and balance between being and doing: "Contemplate, [he said, contemplate] and [then]...pass on to others the things contemplated."

Let's have John Greenleaf Whittier offer our closing prayer from the third verse of his beloved prayer song, "Dear Lord and Father of Mankind."

Drop thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

5. THE CONTINUING QUEST TO LEARN

My cultural background emphasized the Bible, probably overemphasized theology, and underemphasized nature and listening to the Holy Spirit. It overemphasized duty and underemphasized joy and celebration. I have long thought that my father personally (at least in his mature years) was deeper and broader than the evangelical tradition of which we were a part; this provided a model, encouragement, and even freedom to explore widely in the search for truth. The undergraduate years provided new vistas, especially in such areas as the fine arts, science, and public affairs. The experience of depression in the mid-twenties compelled me to read intensely in psychology, while graduate school,

of course, led to a specialized focus upon the study of history and the analytical method.

When I was freed from the requirements of graduate study in 1970, I chose to divide my focus between narrow reading for research purposes and broad reading for existential understanding. I was curious about almost everything in God's creation. Reflecting this delight in broad learning were my freshman honors program course on Foundations of Christian Thought; the book which grew out of the course, *Letters to Young Scholars: An Introduction to Christian Thought*; and more recently the Sunday School class, The Forum, which Steve Hoffmann, Michael Smith, and I have led now for several years. In the course, the book, and the Sunday School class, all three, the emphasis has been upon how to apply the Christian faith to all of God's domain. One very helpful model in these efforts has been the emphasis of my friends at Calvin College on how God is Lord over all of His creation, even fallen as it is. The one exception in my interest in reading widely is the occult. I have chosen to distance myself from that area.

One way to describe the ideas upon which I have focused in new and enhanced ways during recent decades is to cite the books and films which have most influenced me (see Document Eighteen at the end of Chapter 8), even while recognizing that books have worked with other factors (e.g. discussion with friends, experiences, inspiration) to influence my developing thought. Nothing has delighted me more than an enlarged perception of how God intervenes for good in the lives of so many people. Joan Webster Anderson has collected large numbers of stories of supernatural interventions and miraculous happenings in her many books beginning with *Where Angels Walk* and including *Where Miracles Happen*. Morton Kelsey, a modern mystic, discusses the neglected art of listening to God through meditation and dream reflection in *The* Other Side *of Silence: A Guide to Christian Meditation* and

God, Dreams, and Revelation: A Christian Interpretation of Dreams. Missionary statesman Don Richardson in *Eternity in Our Hearts* has shown how many primitive peoples had possessed considerable understanding of the Christian gospel before the arrival of Christian missionaries. The publication, *Christian History,* in its special issue, *The History of Hell*, has shown how from the early Christian era there have been Christian leaders who have held the hope that all peoples everywhere will ultimately come to God (universal reconciliation) in contrast to the majority who believed otherwise. Methodist physician Raymond Moody in *Life After Life* has collected the reports of people who were in the process of dying or who have returned from nearly dying. He found a striking similarity in the experiences described by the patients and, for those who survived, in their altered ways of viewing life and death. In both respects, for most patients, the changes were redemptive.

But God's intervention in the world is limited, at least in the present, and consequently there is much that is wrong with the human condition. To best appreciate the good, one must look clearly at the bad. So I have spent considerable time trying to understand why people do so many things to harm themselves and others, and why, so often, even the forces of nature seem allied against us. M. Scott Peck, popular psychiatrist and late-in-life convert to the Kingdom, has studied in *People of the Lie*, how on the personal level evil is closely correlated with hiding truth about oneself from oneself. Theologian Walter Wink has focused upon systemic power and how it easily transforms from an agency to prevent evil to one that becomes evil itself; see, for example, his *The Powers that Be*. In the related genre of film, Ken Burns' two war series on the Civil War (*The Civil War)* and World War Two (*The War*) show the personal effects of war, as does *Wartorn, 1861-2010*, the HBO film study of post-traumatic stress syndrome. *Why We Go to War* critiques the ease with which the American government has led us into

war in the post-1945 period. The best argument for complete pacifism that I have ever read is John Howard Yoder's, *The Politics of Jesus,* which emphasizes that there will be no war in the Kingdom of God, and Christians are called to be Kingdom people now. Recently, I read a number of books (e.g. James W. Douglass, *JFK and the Unspeakable*) which helped me to see anew how largely evil is mixed with good in the American public process. Also helpful is the lecture-course DVD series *Why Evil Exists* by Charles Mathews. In a different way the best of the crime drama film genre also aids in understanding the power of sin even while providing entertainment value. My favorites include the British *Sherlock Holmes, Foyle's War*, and *Rumpole of the Bailey*, and the American *FBI Files.*

While I watch film now more than at any time since the 1960s (documentary television was quite exciting in that decade), it is primarily of the DVD format with Great Courses/Teaching Company courses being the newest type of delivery system that I use. I watch these courses extensively while walking on the treadmill, and look for areas of learning that are largely new for me. Among my favorite courses are those on the Joy of Science, Understanding the Brain, The World's Greatest Paintings, America and the New Global Economy, Conquest of the Americas, Lost Christianities, The History of the Bible: the Making of the New Testament Canon, The Theory of Evolution: the History of Controversy, The Apocalypse: Controversies and Meanings, and The Holy Land Revealed.

Much of what I have read and watched recently provides an enlarged context for understanding the Christian faith. These include the intertestament books of the *Apocrapha*; Princton scholar Bruce Metzger's classic work on Biblical translations, *The Bible in Translation: Ancient and English Versions*; Peter Kreeft's marvelous *Heaven: the Heart's Deepest Longing* and *Christianity for Modern*

Pagans: Pascal's Pensees; Kentucky farmer and scholar Wendell *Beery's Jaybar Crow* and other novels with their emphasis on the spirit of community; Quaker Parker Palmer's, *To Know As We Are Known* with its focus on transformational education; and Lutheran Art Simon's *Bread for the World.*

This is my story so far. It is a never-ending tale, one small component of the larger cosmological story of God and his creation. Such is its significance, as is the case with the lives of all of us fellow pilgrims. Meanwhile, together and individually we continue our ongoing adventure in fellowship, understanding, and growth.

EPILOGUE

Occupy till I come. -- *Luke 19:13*

Don't think terminal; think transition.

-- *Loyal R. Ringenberg*

The best of all is God is with us.

-- *John Wesley on his death bed*

O the deep, deep love of Jesus, vast, unmeasured, boundless, free!
Rolling as a mighty ocean in its fullness over me!
Underneath me, all around me, is the current of Thy love
Leading onward, leading homeward to Thy glorious rest above!

O the deep, deep love of Jesus, spread His praises from shore to shore!
How He loveth, ever loveth, changeth never, nevermore!
How He watches o'er His loved ones, died to call them all His own;
How for them He intercedeth, watched o'er them from His throne!

O the deep, deep love of Jesus, love of every love the best!
'Tis an ocean vast of blessing, 'tis a haven sweet of rest!
O the deep, deep love of Jesus, 'tis a heaven of heavens to me;
And it lifts me up to glory, for it lifts me up to Thee!

--*Samuel Trevor Francis*

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THE JOURNEY OF LIFE

You will show me the path of life; in your presence is fullness of joy; at your right hand are pleasures forevermore.

PSALM 16:11

Your word is a lamp to my feet and a light to my path.

PSALM 119:105

I dare not choose my lot;
I would not if I might;
Choose Thou for me, O God,
So shall I walk aright.

HORATIUS BONAR

It is not where we stand but in which direction we are moving.

GOETHE

We move toward that for which we long.

ANONYMOUS

I'm just a poor wayfaring stranger
I'm traveling through this world of woe
Yet there's no sickness, toil nor danger
In that bright land to which we go.

AMERICAN FOLK SONG

How lovely is thy dwelling place, O Lord of Hosts! For my soul, it longeth and fainteth for the courts of the Lord. My heart and flesh cry out for joy unto the living God. Blest are they who make thy house their dwelling: they praise thy name evermore.

PSALM 84:1,2,4 & BRAHMS, A GERMAN REQUIEM

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